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The
**CHRISTIAN
CENTURY**

Published Weekly

The Lost Holiday

An Editorial

Catholics and Religious Tolerance

By Cyril C. Richardson

Forces That Produced Hitler

By Adam Alles

The Propaganda Engine

An Editorial

NOVEMBER SURVEY OF BOOKS

*Reviews of books by Charles Clayton Morrison, Martin
Dibelius, William E. Hocking, E. G. Homrighausen,
Sir Frederick Kenyon, J. T. Salter and many others*

15 Cents a Copy

• November 6, 1940

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In This Issue

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(Continued in 3rd column)

The CHRISTIAN CENTURY

November 6, 1940

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- Nov. 6-8. North Carolina Disciples Convention, Raleigh.
- Nov. 6-10. National Christian Mission, Little Rock, Ark.
- Nov. 7. North Alabama Methodist Conference, Tusculum.
- Nov. 7. South Georgia Methodist Conference, Savannah.
- Nov. 7. Upper South Carolina Methodist Conference, Anderson.
- Nov. 9. Central Texas Methodist Conference, Fort Worth.
- Nov. 9-15. American Education Week.
- Nov. 10. Chicago Sunday Evening Club; Henry Hitt Crane, speaker.
- Nov. 10. Congregational Church Forum, Waterbury, Conn.; George Butrick, speaker.
- Nov. 10. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
- Nov. 10. International Goozwill Sunday.
- Nov. 10-12. Home Missions Committee on Town and Country, Merom, Ind.
- Nov. 10-17. National Christian Mission, Indianapolis.
- Nov. 11-13. Arizona Disciples Convention, Tucson.
- Nov. 11-14. Pastors' Conference, University of Dubuque, Dubuque, Ia.
- Nov. 12. Little Rock Methodist Conference, Texarkana, Ark.
- Nov. 13. Cape Cod Unitarian Conference, Barnstable, Mass.
- Nov. 13. Louisiana Methodist Conference, Baton Rouge.
- Nov. 13. Annual Meeting World Alliance for International Friendship Through the Churches, New York.
- Nov. 13-15. Tennessee Disciples Convention, Nashville.
- Nov. 13-15. Georgia Disciples Convention, Rome.
- Nov. 14. Memphis Methodist Conference, Jackson, Tenn.
- Nov. 14. South Carolina Methodist Conference, Florence.
- Nov. 14. Mississippi Methodist Conference, Meridian.
- Nov. 14, 15. Southeastern Cooperative Education Association Conference, Atlanta, Ga.
- Nov. 15, 16. Child Study Institute, Hotel Roosevelt, New York City.
- Nov. 16. Northwest Texas Methodist Conference, Pampa.
- Nov. 17. Men and Missions Sunday.
- Nov. 17. United Christian Adult Conference, Chicago.
- Nov. 17. Ford Hall Forum, Boston; Pierre van Paassen, speaker.
- Nov. 17. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
- Nov. 17-20. National Christian Mission, Chicago.
- Nov. 18-21. Baptist State Convention, Charlotte, N. C.
- Nov. 21. United Christian Adult Conference, Springfield, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Continued from 1st column)

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The CHRISTIAN CENTURY

U n d e n o m i n a t i o n a l

VOLUME LVII

CHICAGO, NOVEMBER 6, 1940

NUMBER 45

EDITORIAL

IT MUST certainly have been against her own will that Greece found herself in a position where she felt compelled to declare that a state of war existed between herself and Italy. The Albanian border furnished the frontier incident which precipitated this action. Greece's

Greece Enters The War

effective man power and armament is, roughly, one-tenth of Italy's, and her only ally, so long as Turkey remains neutral, is far away. With Greece as a belligerent, the British navy can make a use of Greek ports and flying fields that has hitherto been denied, but the position of the little country, squarely across the best route of the Axis powers to the southeast and with no adequate defenses of her own, is one of the gravest peril. The bombing of several important centers, including Athens, Corinth, Patras and Corfu, has already been reported, and it is hinted that the Greek government, if hard pressed, may retire to the island of Crete. Back in the dim dawn of history, even before the Homeric age, Crete was the seat of a maritime power which dominated the eastern Mediterranean. Imagination can play with the possibilities inherent in this new situation—Crete as a new center for the operations of the British navy as an ally of Greece. But in this day an effective naval base requires more than a favorable geographical location, and Crete, so far as known, is not well furnished to discharge that function.

France Admitted to Axis Partnership

FOLLOWING the conference between Hitler and Marshal Petain at an undefined point in occupied France came the official announcement that the Vichy government had been offered, and had accepted, a status which amounts to a junior partnership in the Hitler-Mussolini firm. That is to say, Vichy has agreed, in exchange for certain concessions, to cooperate with the Axis powers in the "rebuilding of Europe." Full particulars have not been made public at the time of this writing. The presumption, and the probability, is that what Marshal Petain's government gains is an extension of the territory

under its control, perhaps even to include that part of Paris on the left bank of the Seine, and some badly needed food supplies for its people, not to mention an improved status of friendliness with its conquerors. What it grants is less certain but it can scarcely fail to include some arrangement for the use of some, if not all, of the French naval bases and some legalization of whatever action the Axis powers wish to take and are able to take in regard to the French colonies. Certainly the deal drives a new wedge between France and Great Britain. It is not without significance that, while Great Britain is maintaining its blockade, Germany puts a friendlier face on her conquest by offering food. Perhaps Hitler is beginning to realize that "who overcomes by force hath overcome but half his foe"—which is true, even though the words are those of Milton's Satan. Still to be developed are the consequences of the conference between Hitler and Franco. If and when France and Spain are adopted into the Axis, there may arise a possibility of the fulfillment of the old French ambition for a Latin bloc—France, Italy and Spain. But that, at present, is speculation.

Dr. Buttrick Speaks for Protestantism

DESPITE all its show of bristling self-confidence, the government still has an uneasy conscience over conscription. President Roosevelt betrayed this, perhaps unwittingly, in his speech at the lottery on October 29 when the conscripts' numbers were drawn. The manner in which he went out of his way to drag into that speech testimonials from religious leaders was a confession of need for spiritual reassurance and support. But this effort to gain a religious sanction for the militarization of the nation did not turn out very well. Only Archbishop Spellman, the Roman Catholic spokesman, gave conscription a blanket endorsement. Rabbi Israel approved it only as "an extraordinary measure," and warned the nation that "democracies cannot indefinitely endure under a war system." While Dr. George A. Buttrick, speaking for Protestantism as president of the Federal Council of Churches, failed to write a single word that could be construed as justifi-

cation of the draft! Dr. Buttrick's letter deserves to be read with care, as much for what it failed to say as for what it said:

The 22 national communions . . . are united in a deep interest in the thousands of men called today to national service. We will give our best assistance in providing the ministries of the Christian faith. They shall be encompassed by friendship. . . . We assure all men in the army and navy of our active comradeship and prayer. We are glad that the rights of sincere conscientious objectors have been recognized in the Selective Service Act.

That, and nothing more, was all that the President was able to quote by way of Protestant comment on the new policy which he was inaugurating. And Protestants should be grateful to Dr. Buttrick that it was so. It took courage on the part of the head of the Federal Council thus to disappoint the President's evident expectation of praise for the draft. It would have been easy, and some would have called it politic, to have framed a message that would have seemed to approve conscription. But Dr. Buttrick did nothing of the kind. More honor to him!

Is This the End of Block Booking?

JUBILATION would be premature, but anticipatory smiles are in order. For compulsory block booking of motion pictures has apparently received what may prove its death blow. Several months ago the federal government, through the department of justice, filed an anti-trust suit against eight of the largest film companies charging them with monopolistic practices and naming specifically block booking and the control of theater chains as means by which the companies have squeezed independent exhibitors. The litigation seemed to promise a gold mine for the lawyers. But the company heads did not relish the prospect of adding to those legal fees the heavy penalties that would probably follow a conviction. They sought a compromise. After much conference the government and heads of five of the companies have worked out one and it seems about to be concluded in what is known as a "consent decree." Under its terms the independent exhibitors will not hereafter be compelled to buy the entire year's output of any company in order to secure certain of its pictures. Instead, most pictures will be sold in blocks of five, and the consenting companies agree that they will not offer their pictures for sale in groups larger than five. Many of the grade A pictures will probably be sold singly. Further, these companies agree that they will show their pictures to the exhibitors before asking the latter to buy them. These provisions remove the alibi the local independent exhibitor has always had for presenting trashy films. He could say: "Under block booking I have to buy these poor ones in order to get the better ones. Besides, I never have a chance to see any of the pictures before I sign the contract to buy them." Hereafter he will bear entire responsibility for what he buys. Citizens of his community can, and should, hold him accountable for the film fare he provides. Disputes between producers, distributors and exhibitors will be settled by arbitration before a series of tribunals established for the purpose. Pictures hereafter will stand or fall

on their own merit, not upon the power of the producer to force them upon the exhibitor and the public. The trade papers of the industry acclaim this consent decree as the greatest boon to the public, the exhibitors and the whole motion picture world since movies were invented.

Movie Victory Not Yet Complete

THE GOVERNMENT brought its suit against the eight major producing and distributing companies. The five who have signified their willingness to accept the decree are Loew's, Warner Brothers, R.K.O., Twentieth-Century-Fox and Paramount. Three companies—Columbia, United Artists and Universal—have thus far refused to accept it. The government agrees to drop its suit against the five, but proposes to continue it against the three diehards. Now comes the first string attached to the decree: an "escape clause" provides that on June 1, 1942, the five companies which now accept will be freed from the decree's requirements if by that time the three non-signing companies have not been compelled to accept those requirements. A second string is that the decree's provisions are not permanent but cover a three-year period only. It is assumed that the plan will be so successful that it will be renewed after that period, but this is an assumption, not a certainty. A third string, although not stated in the decree, may be equally important: the five accepting companies have not yet actually signed the document and do not have to do so for about two weeks. In the meantime a presidential election will take place. Should it result in a change of administration the companies may feel that, with new men in Washington, there is a chance that the anti-trust laws will be relaxed again, and so may decide to sign nothing now and see what happens. Considering these strings and uncertainties it is just as well not to allow the Neely bill (outlawing block booking) to be shelved. The passage of that bill will end this pernicious practice irrespective of "escape clauses," three-year plan, and elections.

Why Should the United States Finance Franco?

CAN it be possible that the United States government will begin building up Franco's strength at the very time the Spanish dictator is getting ready to throw in with the Axis? The idea seems incredible, yet Drew Pearson and Robert S. Allen in their "Washington Merry-Go-Round" column avow that it is just what's happening. And Pearson and Allen have shown an uncanny ability in times past to discover what is going on in the state department. Briefly, the story as these Washington correspondents tell it is this: On recommendation of the state department the Export-Import bank is about to extend "a juicy credit" to Franco. "The decision to bolster Hitler's ally with U. S. dollars," says this report, "came simultaneously with Franco's ousting of a pro-British foreign minister and the appointment of Serrano Suner to this key post. Suner is Franco's brother-in-law, and the envoy who has just come back from Rome and Berlin where he conferred with Hitler and Mussolini and brought

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Spain formally under the Axis. Suner is considered the foremost Axis advocate in Spain." This American credit will be used for the shipment of wheat to Spain. Large shipments of American wheat will, by making Franco's position at home more secure, make it that much easier for Franco to embark on any form of active collaboration with the Axis dictators which they may propose. The United States government has already made some sad mistakes in Spain. It did as much as any government to insure that the totalitarian powers won the first campaign of this world war there. But why pile this new blunder on those that have gone before? If there is any likelihood that Franco is going into the war on the fascist side, let it never be said that American credits helped to arm him for the battle.

Mr. Stalin's Outlook Is Not All Black

AN EDITORIAL in the *New York Times*, "The Hot Seat in Moscow," attempts to describe the difficulties in which Stalin is involved, particularly in his relations with Japan. The communist dictator, it suggests, must make a deal with Japan or he will be at the mercy of Hitler. But if he does make such a deal, he must betray China, and a friendly China on his exposed Siberian flank is not to be thrown away lightly. That is one way of looking at it. But it is not the only way, and perhaps it is not the way in which the Kremlin looks at the situation these days. As seen from the Kremlin, surely the largest fact in the present confused world situation must be that everybody is courting Stalin. Germany and the Axis are courting him night and day. So is Japan. So is Great Britain. So are Turkey and the hard-pressed Balkan states. So are we. Our recent haste to release machine tools and gasoline to Russia after holding them under "moral embargo" since the invasion of Finland must have caused Stalin to smile behind his luxuriant moustaches. With everybody thus trying to buy Russian favor, the dexterous manipulator in the Kremlin will see plenty of opportunities to drive shrewd bargains. As a matter of fact, it may seem to Stalin that his only real cause for worry is a swift and complete German victory. And even that possibility is losing its terror with every month that the war continues. For if western Europe fights itself to exhaustion and succeeds in pulverizing not only its physical plants but its societies, the rest should be easy for the red army. No, all things considered, Stalin's seat is not so unbearably hot.

British Christians Protest Against Reprisals

AIR WAR is reducing London and the coastal cities opposite Britain to a shambles. What may be happening inside Germany can only be guessed. The details of that carnage are probably no clearer to British Christians, living behind their censorship, than to us. But this does not detract from the significance of the opposition to air reprisals against German civilians which the British churches are leading. It was inevitable that such a demand for reprisals would come; it is surprising that it did not come sooner and with more public support behind it. But

it is enheartening to see the practical unanimity with which church groups and leaders are resisting the spread of the idea. To be sure, there has been as yet no official action by any church repudiating the call for reprisals. But the opposition voiced by church leaders, led by the Archbishop of Canterbury, has been virtually without dissent. Especially notable has been the part played by the church press in opposing this "eye for an eye" demand. The position taken by the *Church Times* in an editorial in its October 4 issue is in accord with that of the rest of the church press. It declares that there are three questions which advocates of reprisals must face, in this order: What is involved? Would reprisals be advantageous politically and from a military standpoint? Is such a policy right or wrong? Answering the first two questions in a way to throw heavy doubt on the "practical" value of reprisals, the *Church Times* gives this answer on the moral issue: "The reason why, even to win the war or to win it quickly, this country cannot adopt the methods of the jungle is simply that it does not wish the world to be a jungle when the war is finished. . . . The allied nations are dedicated to the cause of Christian civilization. . . . There are some steps they cannot take without abandoning the standards for which they are fighting." Here is Christian witness, ringing clear as a bell.

Is America to Police The Empires?

COMING one on top of the other, three recent speeches by members of the administration raise questions as to the extent of the responsibility for maintaining the empire status quo which the United States is about to assume. Can it be that this country is ready to use its armed forces to keep the Dutch, Belgian, French and British colonial empires intact? The suggestion sounds fantastic, but the question will persist until the full meaning of these speeches has been made clear. The first was the speech delivered by President Roosevelt at Dayton in which he said that we intend to uphold "the right to the peaceful use of the Atlantic ocean and the Pacific ocean." Does that mean, as was asked in these columns two weeks ago, that the United States is to undertake the policing of these two vast oceans? At New York, however, Secretary of the Navy Knox followed up the President's cryptic words by declaring that we mean to obtain more bases in the Pacific, ominously adding: "How far-flung these Pacific bases must be awaits the outcome of events now in the making." "Far-flung!" It is a term to ponder. But now comes the secretary of state with an addition to these two hints of a greatly enlarged foreign responsibility. In a speech at Washington on October 26 Mr. Hull offered a complete outline of the foreign policy of the Roosevelt administration. Especial attention was given to the moves taken to guard against any German seizures of European colonies in this hemisphere. But then, just before the close, Mr. Hull introduced this declaration, without any hemispherical limitations whatever: "We have taken every opportunity to express our concern over threatened changes by force in the existing political status of colonial possessions, disturbances which would extend the area of hostilities. . . . In these respects, too, we intend to continue

our activities." How far will our "concern" go? The young Americans being gathered in our first peacetime conscript army, their families, and the people of the United States who have sent them there, have a right to know.

The Lost Holiday

ARMISTICE DAY is a monument to broken promises and broken hopes. Today more than ever is evident the wisdom of the impulse which led to choosing for celebration the day of the cessation of hostilities in 1918 rather than the day of signing the treaty which ended the war. The treaty which made the so-called peace was so shot through with insincerity and so poisoned with hatred and selfishness that no one had the heart to celebrate that. As for America, it did not even ratify the Versailles treaty. We had made the war our war, but we could see even then that the "peace" was not our peace. We were content to quit fighting when the others quit. So, quite naturally and properly, we chose the day of the armistice as the day to celebrate on its recurrent anniversaries.

Besides, the American Legion wanted a holiday of its own, as the G.A.R. had Memorial Day. Well, it was entitled to one. A nation must continually generate new holidays as it goes along. The calendar of patriotism can never become a closed thing so long as the roll of patriots remains open and new moments of high enthusiasm occur which, to those who participate in them, are comparable in worth to those of the years long past. And we all participated in the intense emotion of November 11, 1918. None begrudged the boys their day of glory, either then or as the day rolled around each year—for a while, at least. Long before we began to have two Thanksgiving Days near the end of November we were glad to have this day for a specialized thanksgiving for the return of peace and for the fervent reiteration of the vow, Never again!

That is the broken vow of which Armistice Day now stands as a grim reminder. The reference here is not specifically to America but to the world as a whole and to all those nations, including our own, which had it in their power to make a peace. The world wanted peace but did not want to make it by the only kind of measures which could lead to a durable peace. It wanted peace to happen. It wished for peace, fervently but futilely, so that the conquerors and the fortunate generally might securely enjoy their holdings and their winnings. But it did not *will* peace by willing that reordering of society without which peace is never more than an interval while losers are licking their wounds, catching their breath and assembling their resources for a new struggle. It was not only unwilling to pay the price of peace; it even wanted a peace which would repay to the victors the price of victory. It planted thorns and hoped that figs would grow upon them. All this it did, at least so far as the common people were concerned, with the utmost sincerity and good will. These are the broken hopes and promises.

But does this apply to America also? We would not sign the compact among the victors which was imposed

upon the vanquished as a "treaty," we took no territorial gains, and we are not now in the war. We promoted a disarmament conference, sank battleships and took the lead in persuading all the governments of earth to sign a solemn compact renouncing war as an instrument of national policy. But we also scuttled an international economic conference and made the enhancement of our own national power and welfare the guiding principle of all our policies. We did nothing to remedy those conditions which goad men to fight, but contented ourselves with trying to persuade them to go less heavily armed and to promise that, however goaded, they would not fight. And now, though we are not in the arena where the nations are again locked in deadly combat, we stand upon its border, arming with frantic haste and not knowing at what moment some missile from the fray may strike us and provoke us to leap into the arena "in self-defense."

However that situation may be described and whatever may be one's confidence that we may be able to maintain our detachment from the struggle, this is no fulfillment of the hope and promise of a peaceful world that were implicit in Armistice Day. If the administration could have waited only thirteen days it could have made the drawing of numbers for our new conscript army a feature of the Armistice Day celebration. This would have registered, with ironic appropriateness, the fact that we have gone almost around the full circle.

Armistice Day was an inter-war phenomenon. Now, so far as concerns its original meaning, it is a survival and an anachronism. The least we can do is to remember that when we sang, "It shall not be again," we meant it devoutly, even if not very intelligently. We can remind ourselves with humility and penitence that, even while we were saying one to another that war never settles anything and were fumbling to find what does settle things, we were blindly hoping it would turn out that war had settled them after all.

Hostilities ended, but hatred and hunger held over. Hunger here includes the whole range of economic dislocations—the actual starvation of some, the dire want of others, the insecurity of still more, and the unrest and dissatisfaction even of those who had higher wages but still higher desires and no assurance of stability. Hatred covers class struggle within nations (our own included), resentment at war profits and at poverty in a world of plenty, international animosities, the victors' bitterness and fear toward the vanquished, and the nursing of revenge among the beaten while they waited for their day of retribution.

If Armistice Day is to have any meaning at all, it cannot be found merely in remembering the loyal service of the men who went overseas in 1918, though they ought not to be forgotten, nor even in repeating again the familiar formulas in which we are wont to phrase our devotion to peace, our aversion to war and our determination not again to be drawn into its maelstrom. Least of all is it a time to beat the drums and blow the bugles to rally the nation in support of our new multi-billion-dollar program of military preparedness in the hope of frightening our potential enemies into letting us alone. There is still a Christian gospel of love. There is still the possibility of applying it with intelligence and in the light of the known

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facts about the needs of men as well as their sins and cruelties. To doubt that good will can act with intelligence is to renounce faith in humanity. To deny that love is a force even in such a world as this is apostasy from the Christian gospel. After all, the world even now is no worse than the world into which Jesus came, and he thought it could be saved by love.

Driving the Propaganda Engine

WHEN Professor Peterson of the University of Oklahoma wrote his now standard book, *Propaganda for War*, he pointed out that the most effective propaganda to take the United States into the First World War came from Americans. To be sure, elaborate efforts to incline public opinion toward entrance into the war were made by the British, French and German governments. But the real push came from American citizens, especially the newspaper owners and writers, the college presidents and professors, the clergy and the men of the business world who threw themselves into the campaign to induce this country to enter the conflict. Much the same sort of thing is happening again. The annual influx of lecturers from overseas is again storming American platforms, while European press and radio propaganda is on the increase. But if the United States is finally carried into the war—as we still hope that it will not be—the principal propagandistic impulse will have come from American sources.

Chief among all the agencies at work to break down the instinctive American aversion to implication in the present European conflict is the Committee to Defend America by Aiding the Allies. Because this committee was formed and is headed by William Allen White, famous editor of the Emporia, Kansas, *Gazette*, it is popularly known as the White committee. But the White committee does not operate alone. Behind it stands an informal body, whose members occupy key posts in the White committee, but which is so loosely organized that it is known simply as the "Miller group." This takes its name from its convener, Francis P. Miller, a Virginian who has served for years in Y.M.C.A. and various "foreign policy" bodies. And the "Miller group" received much of its initial impulse from still another informal group which, as long ago as last June, decided that the time had come for the United States to declare war on Germany.

The facts about the White committee and these other groups which have worked so closely with it have recently been brought to light in a 13,000 word study by Charles G. Ross, published in the *St. Louis Post-Dispatch*. Mr. Ross is one of the editors of that paper. In this study the full story is told—how the White committee came into being, what it has done, what it purposes to do, who's in it, who's behind it, who's on the outer rim of its governing group and who's at the center. Any ordinarily intelligent citizen can discover from Mr. Ross's account how a vast propaganda organization is assembled and how it functions. If the *Post-Dispatch* does not reprint this analysis

for national circulation some public-spirited congressman should insert it in the *Congressional Record* and thus make it available as a public document. Here it is only possible to summarize some of the facts which Mr. Ross brings out.

William Allen White has characterized his committee as an "engine of publicity and propaganda." It is that—a tremendous engine, with mighty driving wheels and pressure high on the steam gauge, rushing at breakneck speed down a track which leads to a destination that even the committee seems to want to know nothing about. At the time Mr. Ross made his investigation, sometime in September, it had 662 local chapters with more than 100,000 members. And its power was demonstrated when, almost single-handed, it worked up the pressure which finally induced President Roosevelt, by executive action, without letting Congress know what was contemplated, to exchange fifty American destroyers for 99-year leases on eight British naval and air bases in the Atlantic and Caribbean.

In bringing pressure to bear on what it regarded as the President's "seeming lethargy," the White committee claims that it gathered petitions bearing more than 3,000,000 signatures in favor of the destroyer deal. It is now using its remarkable organization to produce a similar avalanche of public support for its latest proposals. These are three: (1) the immediate dispatch to Great Britain of 25 "flying fortresses," the mightiest weapons in the American air fleet; (2) the immediate dispatch of 20 "mosquito" torpedo boats, a new type of vessel just being added to the American navy; (3) the immediate dispatch of "as many pursuit planes as possible." At the same time, the committee has women volunteers systematically calling up the 735,488 residential telephone numbers in the five boroughs of New York in an effort to secure added pressure on the administration to adopt its present program. If this telephone drive succeeds it is likely to be extended to most of the other large cities of the country. No such "engine" as this has steamed down the rails laid by modern publicity methods since the great art of government by propaganda pressure was born.

Despite rumors which have even been echoed on the floors of Congress, Mr. Ross regards the committee as William Allen White's own creation. His study says nothing of any origin among a little group of New York lawyers and business men—Wall Street insiders—who chose the Kansas editor as a respectable prairie state "front" for their efforts to break down the nation's neutrality. On the contrary, Mr. Ross insists that the committee was Mr. White's own idea and that he remains in control of its membership and policy. It came into being after the conclusion of the fight to eliminate the arms embargo from the neutrality law. Mr. White had taken the lead in the efforts of a temporary committee which had supported that move; after its labors were crowned with success he sought to create another, and more permanent, committee which should keep pressing for increased aid for the Allies. Sixty persons were asked by telegraph to join such a committee, and their favorable response led to the announcement of its organization last May. Its propagandistic nature has been frankly avowed from the start.

As his principal lieutenant in organizing and directing the work of the committee Mr. White has had Clark M. Eichelberger, who bears the title of executive director and runs the national office. Mr. Eichelberger had been executive director of the League of Nations Association in this country and has located the national offices of the White committee in the same New York building in which the league organization has its headquarters. It is hardly an exaggeration to say that, under Mr. Eichelberger's guiding hand, the White committee has been in large measure a wartime projection of the American pro-league groups. Among the first to join the White body were Henry L. Stimson, Herbert H. Lehman, Frank Knox and Nicholas Murray Butler. Among the more than 500 present members of the committee's general board are as diverse personalities as Julius Ochs Adler, general manager of the *New York Times*; President Aydelotte, close associate of Lord Lothian in the Rhodes trust; Carrie Chapman Catt; David Dubinsky, labor leader; President Hopkins of Dartmouth; Archibald MacLish; Bishop Manning; J. P. Morgan; Mrs. Dwight Morrow; Reinhold Niebuhr; Gene Tunney; Wythe Williams, radio commentator; Mary E. Woolley.

The original program of the committee called for only a general appeal in favor of sending planes, guns, munitions and food to the Allies. Robert E. Sherwood, the playwright, really put the committee on the national map when he wrote the startling "Stop Hitler Now" advertisement which appeared in full page size in eighteen of the nation's largest newspapers. This advertisement, which cost the committee \$25,000, contained only this generalized statement of aim. Mr. Sherwood himself contributed \$5,000 to its cost. But finances have never been a problem. At the time Mr. Ross wrote more than \$180,000 had been raised by the national committee; local branches have also raised considerable sums. Study of the committee's membership suggests that there will never be any trouble in providing this propaganda "engine" with all the financial fuel it can burn.

It was with the campaign for the destroyer deal, however, that the White committee really took on national importance. And this campaign, interestingly enough, did not originate with Mr. White or his board but with the "Miller group" to which reference has already been made. What is the "Miller group"? Francis P. Miller is one of the most attractive figures working in the field of international relations. After long service with the Y.M.C.A. and the World's Student Christian Federation, Mr. Miller returned from Geneva to this country about four years ago to become a member of the Virginia legislature, secretary of the National Policy Committee, a group which met in Washington to discuss phases of the New Deal, and organizing director of the Council on Foreign Relations. Late in June Mr. Miller gathered nineteen persons, most of them top-flight journalists, at a meeting in New York to formulate a program for immediate help for Britain. It was at this meeting that the exchange of destroyers for naval and air bases was first proposed, and close cooperation with the White committee to put the deal over was voted.

Behind this "Miller group" however, there had been still another group, in which Mr. Miller and five of his

colleagues had been included. This original group had issued a statement on June 9 declaring that "the United States should immediately give official recognition to . . . the logic of the situation by declaring that a state of war exists between this country and Germany." It was with this as their ultimate objective that Mr. Miller, Herbert Agar, editor of the *Louisville Courier-Journal*, George W. Hill, Durham, North Carolina, banker, Bishop Henry W. Hobson of Cincinnati, Whitney H. Shepardson of the Council on Foreign Relations and Admiral William H. Standley, former chief of naval operations, entered the "Miller group" meeting out of which came the demand that destroyers be sent to England. In the group which formulated that demand were also Robert S. Allen and Joseph Alsop, Washington correspondents; Henry Sloane Coffin and Henry P. Van Dusen, of Union Theological Seminary; Mr. Eichelberger, President Hopkins, Mr. Sherwood, Frank L. Polk, undersecretary of state in the Wilson administration, and Geoffrey Parsons, chief editorial writer of the *New York Herald Tribune*.

Perhaps the most illuminating illustration of the way in which these three groups—the group which demanded war against Germany, the group which formulated the destroyer deal and the White committee—interlock is to be seen in the activity of John L. Balderston. A correspondent of the old *New York World* now writing scenarios in Hollywood, Mr. Balderston was one of those who demanded an immediate declaration of war. When the "Miller group" had agreed to work through the White committee to promote the destroyer deal, Mr. Miller induced Mr. Balderston to come to New York as a part of the White committee to prepare a "William Allen White news service" which now supplies a confidential "wire letter" about twice a week for a selected list of fifty newspapers.

Mr. Balderston gave the White committee its most embarrassing moment when, on September 5, he sent out a program of seven steps to be taken to aid Britain. This called for immediate dispatch to England of motor torpedo boats, PBV naval flying boats, flying fortresses, the entire output of tanks in this country, 250,000 rifles and the jealously-guarded American bomb sight for airplanes. At the same time, it was suggested that American airfields be made available for the training of British pilots, who would otherwise be handicapped by having to train in the snows of a Canadian winter. Mr. Balderston frankly warned the press that there would probably be objection from the general staffs of the army and navy to parts of this program, but called for a propaganda drive sufficient to overcome this opposition. The White committee has repudiated the Balderston seven-point program, but Mr. Balderston continues to serve as the author of its "news service."

Is the White committee trying to carry the United States into the war? Many of its members, who desire ardently that this country shall stay out of the European slaughter, will be indignant that this question should be asked. Mr. White himself has expressed, on several occasions in his own newspaper, his personal opposition to American entrance. If a plebiscite of all the 100,000 members of the committee could be held, we believe that it would probably register a majority in favor of staying out.

But it must be recognized that there is this active pressure toward intervention at the center of the movement—this little group of men who are continually making their influence felt in the committee's policies and program and who long ago committed themselves to a war declaration. And the committee's general policy of working to supply any aid which Great Britain may ask is contributing to the creation of a momentum which will be hard to stop if the call for aid ever becomes a call for America's fighting forces.

Places I Shall Never See

EDITOR THE CHRISTIAN CENTURY:

SIR: I read two days ago a novel translated from the Russian. The scene was laid in the Caucasus. There were mountains on all sides, blue and hazy, fringed by the silvery chain of the snows; a river thundered from a black gorge "to become a silver thread which glittered like the scales of a snake's skin." I shall never see that river; it will take its place with *Alph, the sacred river, which*

ran
Through caverns measureless to man
Down to a sunless sea.

In the book of travels never made, I enter: "Item: see the Caucasus." There are many other entries.

Do you ever feel tempted to think that this earth considered as the abode of man has too much beauty in it? Man does not seem to equal it, and he knows too much about it. There is so much to be seen and so little time; and time is not the only thing needful. Have you any book in which you note down the scenes upon which you still hope to look? Does the list lengthen? And does the time come when you say with regret: "Many of these mountains I shall never see. Many of these ancient cities I shall never know."

It is our common lot to live in a place of which we can see only a little. The thing is too great for us. If we had never heard of the Himalayas and the Caucasus and the lagoons and the great rivers, we might have lived more contentedly. But as it is, for every human being there must be moments in which he longs to see the house of his habitation—this Aladdin's palace, as in moments of doubt it seems to him, or as faith declares this mansion of the Father's House, in which he stays for a time. Sighing we are told is to pass away; it does not pass away in this life.

There is comfort in the exercise of the imagination. Pictures help; books of travel (which are no use to me if they are not illustrated); poets, for they see more clearly than others do and are less given than others to poetic license. But it must be confessed that I did not see the Caucasus as I might see it if I could go there.

I suppose too that we should rid ourselves of the idea that if our eyes do not rest upon some beautiful sight—if none of us are there to see—it is wasted. Job marveled that God "causes it to rain upon the earth where no man is; on the wilderness where there is no man." But why not? Why should we suppose that there is no other eye to see and to enjoy than ours? It is some comfort to es-

cape from the thought that it is only for man, and for man living on this earth, that the feast is spread; and if he does not come, it is wasted.

But perhaps the only enduring comfort is to be found in the Christian faith which hopes to find beyond death "our good things long deferred."

It is perfectly true that we do not live long enough on this earth. We are bound to leave it with only a fragmentary knowledge. But why should we doubt that the beauty which we have not yet seen, we may yet see? I love the story of John Smith, a master in an English school, who spent his leisure and his money on his friends and on the poor, and could not travel. "The first thing I shall do," he said, "when I get to heaven will be to go to Switzerland." And why not?

Ever yours unsatisfied,

QUINTUS QUIZ.

V E R S E

The Conscript

FOR me there is just life enough
To pray amid the flaming trees,
To walk some path the moon has laid,
To greet the rains as autumn flees.
Perhaps there will be time to spare
That I may laugh and love and go
To where the wind shrieks loud and long,
And watch the starlight on the snow.
There is just room for lovely things—
So much more time than this I'll need
If I'm to spend a year or so
Engaged in learning murder's creed.

EDGAR WILLIAM WHAN.

After June, October

THEY said their say
Last June.
The orators of youth
Have graduated.
Their elders disapproved,
Shaking their heads.
(Some went to Plattsburg).
They said: The young men are cowards.
We listened.
Now, in October,
Shall we speak as they spoke,
Courageously, with aspiration?
Or will it better profit us
To think in new terms, new thoughts:
Exterminate the love of peace, the love of man—
Conscripts in thought?
Our elders will approve
(Those who taught us other creeds),
Saying: The young men are idealists—
Like us, twenty-five years ago.

CURTIS DAHL.

Forces That Produced Hitler

By Adam Alles

OF THE MANY FACTORS usually cited as having produced Hitler the following are most frequently given: The Treaty of Versailles which reduced Germany to a state from which she should never rise again; the inflation of 1922-23 which brought privation and starvation to millions of Germans while speculators in German securities, commodities and the mark prospered; the invasion of the Ruhr during that hard winter of 1922-23 which reawakened German nationalism and fanned the smoldering fires of patriotism into a living flame; the blundering statesmen of France and England who failed to cooperate with the republican officers of Germany and opposed them almost as much as they later opposed Hitler; the refusal of the United States to liquidate the war debt; the prostitution of the League of Nations to serve the nationalistic and imperialistic interests of the dominant members of the league; the long delay in admitting Germany to membership in the League of Nations; the abuse of the powers of the world court; the depression and unemployment which followed the boom of the late twenties, preparing millions of Germans to follow anyone who promised them jobs and bread; the selfish interests of German capitalists who backed Hitler with their wealth in the hope that when he achieved power he would be subservient to their dictates; Hitler's unscrupulous pursuit of power and his ruthless suppression of all who insisted on the right to think for themselves.

Undoubtedly these forces contributed mightily toward the rise of Hitlerism; but in and by themselves they would have been inadequate to put Hitler into power and to keep him in power. More deep-seated forces and conditions were necessary to accomplish this. Space does not permit detailed discussion of the different factors involved. I must therefore limit myself to broad generalization.

I

A revolution such as has occurred in Germany is possible only when the ground—unstable social and cultural conditions—in which the seeds of revolution are sown has been well prepared. These unstable conditions are usually long in preparation and have their roots deep in history. For Germany—in fact, for the whole Western world—they were brought about by the disintegration of the Occidental tradition. Over a period of many years scholars had examined and re-examined that tradition and had come to the conclusion that its basic beliefs were no longer tenable. So long as the scholars were the only ones who entertained this view all was still well, but once these ideas reached the masses and permeated their thinking, uncertainty, confusion and the spirit of revolt began to spread.

The Occidental tradition is made up of two cultural streams: the Greco-Roman and the Hebraic-Christian. For Christians—and this means the whole Western world—the Hebraic-Christian aspect of this tradition is the more important. Of the numerous ideas espoused by the Western world and now abandoned by it, I select the three

on which all the other ideas in that tradition are dependent.

First, the Occidental tradition viewed nature and man as God-dependent. It maintained that God created the heavens, the earth and the things on this earth; that no stone falls to the ground without God's will; that the grass and the flowers of the field, the birds of the air, and above all man prosper because God cares for and sustains them; in short, that in God all things live, move and have their being. The scholastics elaborated this belief into the doctrine of continued creation.

Second, the Western tradition viewed man as a creature having both body and soul. Of these two it regarded the soul (man's immortal nature) as the more important, so important indeed that God deemed it necessary to take on human form to save man. By vivid pictures and abstract ideas Christian mythology and theology expounded the redemption of man wrought by the God-man, Jesus of Nazareth.

Third, the Occidental tradition maintained that in addition to being God-dependent man was also church-dependent. The church served two purposes: to propagate the gospel and to look after the spiritual welfare of its members. This required authority. This authority was based on the doctrine that the Christian church had the only gospel by which men might be saved, and that in matters religious, moral and intellectual its members must submit themselves to the authority of the church. Henceforth they could no longer believe that men might be saved through some other religion than the Christian; henceforth also they had to accept the scientific and metaphysical explanation of nature which the church approved and prescribed. In all that men thought, said and did, they were now church-dependent.

By the end of the nineteenth century and the beginning of the twentieth all this had changed. Men and women no longer viewed man as a creature of God and as God- and church-dependent. They viewed him as a creature of nature and as nature-dependent. This change in outlook upon nature and man was brought about by a series of revolts.

II

The first revolt occurred in the sphere of religion. At the time of the Reformation men protested against and finally refuted the medieval notion that man was church-bound, which really meant that he was priest-bound. The reformers insisted that men be freed from this ecclesiastical bondage. Their desire to break the ecclesiastical control did not mean, however, that they wished to throw overboard all authority. On the contrary, they felt that men needed authority; they therefore replaced the authority of the church by that of the Bible (God's revelation to man) and by that of the individual's conscience. The fact that the Bible was set up as a standard for faith and morals resulted in great activity in biblical scholarship, for

men now needed to know this book and its contents which served them as their guide. But the fact that in matters of faith and morals the individual was really guided by his conscience resulted in subordinating the authority of the Bible to that of the individual's conscience.

As biblical scholarship progressed, the notion that the Bible was the revealed word of God was replaced by the view that it is only a collection of books recording the hardships and joys, the failures and successes, the follies and wisdom of a people struggling for a place in the sun. No longer could all of its content be taken as being on the same level; discrimination had to be used. Some things had to be discarded; others could be retained. The uniqueness of the Word of God was gone; its authority for faith and morals had disappeared and men found themselves adrift in the stream of cultural disintegration which has ever since been carrying them farther from their moorings.

The second revolt occurred in the realm of science and philosophy, and was directed against the Christian view that nature was God-dependent and especially against that aspect of it which held that God sustains and directs the events of nature. While scientists and philosophers insisted that God has nothing to do with the present unfolding of the events of nature—because nature unfolds in accordance with its own laws—they nevertheless maintained that in its origin nature was God-dependent, that is, that nature came into being through the creative act of God. And since these men believed God to be an intelligent being, a master mathematician, they also believed that he had designed nature mathematically and made it an excellent, perhaps even perfect, machine; that it therefore needed no tinkering to sustain it and to carry it forward; that it carried itself forward by its own laws and forces. And since nature is mathematically constructed, men can by carefully observing and studying it discover or formulate the proper mathematical formulas or laws in accordance with which the events of nature unfold.

As modern science and philosophy progressed, scientists and philosophers became bolder and discarded the notion of God altogether. They had no need of God, as La Place expressed it; not even as a First Cause. Matter and the laws governing the movement of bodies were thought to be sufficient for starting nature off and for keeping it going. And as it unfolds, it cares naught about man; if he obeys its laws, he will live and prosper; if he defies and violates them, he will suffer and die. Since the events of nature happen according to law, man need not be completely at the mercy of nature; he can study it, acquaint himself with its accustomed modes of operation and make it his servant.

The third revolt occurred when English empiricism rejected the rationalistic thesis that man had innate knowledge and insisted that the human mind was a blank tablet at birth; that all man knows is derived from experience—sensation and reflection. This had important bearings on men's notions of right and wrong. No longer could they regard these notions as being determined by an innate moral sense or principle; they had to look upon them as mere conventions and therefore as not absolutely binding. Supported by the theory of evolution we have since then traveled much farther on the road of ethical relativism, of identifying ethical principles with mores.

This change in *Weltanschauung* caused Nietzsche to insist that "God is dead" and that our values needed transvaluing. How truly he had divined the spirit of the new *Weltanschauung*! Most philosophers and scientists had discarded both God and the moral law. And while they still gave lip service to the moral ideas of the Occidental tradition, they did not translate them into action. Since then the average man has discarded them. For him, God and the moral law are dead.

III

This radical change in man's outlook upon life and nature brought both gains and losses.

The gains were on the material side. The rejection of the view that nature is God-dependent brought with it greater freedom to study and manipulate nature, and an ever greater desire to make nature man's servant. This resulted in swifter means of communication and transportation, greater conveniences and comforts for living, greater knowledge of the soil and its cultivation and consequently better harvests. These material gains reinforced the belief that man is not God-dependent but nature-dependent, and that the more knowledge man has of nature the better he will be able to master it.

The losses were on the spiritual side of life. Not only is nature not the handiwork of God but man is no longer the child of God endowed by him with powers which enable him to know the true and the good. Man is a creature of nature and nature-bound, and nature has the right of way even in human nature. All the desires, therefore, of the physical organism have a right to express themselves; none may be curbed. And since there is no moral law and no conscience to guide men through the diverse paths into which their desires lead them, and since no custom has a right to dictate to the desires, each individual is at liberty, nay obligated, to act in accordance with his desires and to regard every inclination to express them as right and every suggestion to suppress them as wrong.

The confusion which followed the removal of all restraint on human desires and actions as a result of the disintegration of Occidental culture was aggravated by the First World War. The aftermath of that war in Germany made the German people, especially the young, receptive to Hitlerism.

Hitler's phenomenal rise to power can be understood only in the light of the fact that men and women in Germany had lost their moral footing. With few exceptions they no longer evaluated right and wrong in terms either of the authority of the church, or of the Bible, or of the moral law. They regarded right and wrong as mere conventions and regulated their conduct according to the dictates of the desires and the principle of expediency. But when right and wrong are thus determined moral confusion prevails. And when men and women have been in such confusion any length of time they seek standards—even arbitrary ones—which will bring order into their disordered thinking and living. And if they themselves cannot produce these standards, they will accept those imposed by others.

This state of mind in the German people was propitious for Hitler. He spoke with authority and the German people were glad to hear him, so glad indeed that in a few

years they became his devoted followers. It is true that at the basis of Hitler's moral evaluations lie the principle of expediency (hence his constant making and breaking of promises), the doctrine that might (i.e., the strong man, the strong party, or the strong nation) determines what is right, and the *lex talionis*. But even so, the people of Germany gladly accepted him because he promised to bring order out of chaos, strength out of weakness.

Hitler needed only to speak and the people willingly obeyed. They did not ask why his decisions should embody more wisdom and truth than those of another individual. The mere utterance of his words was warranty for their acceptance. They rejoiced at having a *führer* who made prompt decisions for them, and they entrusted their destiny into his hands just as Christians in the Middle Ages entrusted theirs into the hands of the church. Once the people were thus committed, Hitler could lead them—at least for the time being—wherever he chose.

IV

England and the United States are heirs to the Occidental tradition and also to its disintegration. Two questions therefore arise: Why have they not succumbed to totalitarianism? Will they at some future time succumb to it?

The answer to the first question, it seems to me, is that England and the United States came out of the First World War on the winning side. The aftermath of that war did not affect them economically and politically as it affected Germany. They controlled the world's economic resources, in both money and raw materials; Germany was without them. In England and the United States men and women could cater to and satisfy their desires; in Germany they could not. There was, of course, want and need in England and in the United States but there was no starvation as there was in Germany immediately after the war. There was inflation in England and in the United States but this inflation was not comparable to that which Germany experienced in the early twenties.

Also during the period of post-war reconstruction England and the Allied powers sat in judgment over Germany and its destiny. They measured out justice—a justice not always just—to the German people; they told them what they might or might not have, might or might not do. When the German people asked by what right England and the Allied powers sat in judgment over sixty million Germans the answer invariably was: by the right of the conqueror. This fact confirmed and heightened their belief that right and justice are determined by the stronger in accordance with the interest of the stronger; that the weak, as long as they are weak, must serve the stronger and do their bidding. They concluded, therefore, that if the German people were again to be on the side of right they must become strong and powerful. This Hitler promised them, and they hailed him as their deliverer.

As similar conditions did not prevail in England and in the United States, the underlying forces (resulting from the disintegration of the Occidental tradition) have not produced in them conditions like those now prevailing in Germany.

The answer to the question whether England and the United States will succumb to totalitarianism depends on

our attitude toward what has occurred in these countries in recent years and particularly since the outbreak of the present conflict.

The impartial observer must admit that both England and the United States have already adopted measures which are no different from those of the totalitarian states. Before the outbreak of the present war many Englishmen felt that England was a democracy in name only; that for all practical purposes it was a dictatorship already. Since then the English Parliament has granted wide powers—dictatorial powers—to its government. Does anyone believe that these powers were not intended to be used, and that they would not be used if the occasion demanded it? When the safety of the nation can be served by the use of these powers, they will be invoked and the public will approve.

But what about America? For us too the Occidental tradition is as empty and meaningless as it was for the German people who accepted Hitler. For us too God is dead. Most of our scientists and philosophers, and alas! many theologians and ministers as well, have discarded him because they have no need of him. They contend that natural forces, natural causes are sufficient to explain the events of nature and of history. God has been dethroned; matter, energy, atoms have been enthroned. God's providence has been replaced by rigid impersonal law or by the accidental collocation of atoms.

We too are morally unmoored and adrift. We have forsaken the authority of the church, abandoned the authority of the Bible, rejected the moral law. Expediency and the dictates of the desires determine our course. Tossed by conflicting desires we seek to steer our spiritual lives only to discover that we are without rudder and anchor. Unable to choose our own course, we are willing to make the decisions of others our own in the hope that they will deliver us from our confusion and state of indecision.

This state of confusion on the part of the American citizenry and the fact that those who determine public policies are guided by expediency and the dictates of the desires (in this case the desire for power) explain the onslaughts that have been made on our liberties. We have granted wide powers to our government. And the end is not yet. An emergency has arisen. The resources of the nation, both in material and in men, are being mobilized and put into the service of the nation. Stronger measures still will be needed before the war for which we are now preparing is ultimately fought and won. The nation must be made strong. Its unity and its independence must be preserved. From now on our supreme loyalty must be given to the nation.

When Hitler took over power in Germany, he too began by asking wide powers to meet emergencies, to obtain *Lebensraum*—or was it to realize a *Lebenstraum*?—to plan the defense and preserve the independence of the nation. Later he did not ask for these powers, he simply took them.

When the bombs have ceased bursting in the air and exploding on the ground, when the dictators have passed from the scene of action, when peace has again been restored, we shall have a world which will be different from the present one and this difference will affect our personal liberties. Conditions will be such that we will think of

the individual as existing for the state and not of the state as existing for the individual. Many will blame Hitler for this. But let us not forget that Hitler is a product of historical forces; that it was more the spiritual than the

economic poverty of Germany which produced him; and that when totalitarianism overtakes us—and some form of it undoubtedly will—it will be our spiritual poverty and bankruptcy which will have made it possible.

Catholics and Religious Tolerance

By Cyril C. Richardson

NO intelligent American considers that the existence of twenty million Roman Catholics in the population is likely in the near future to endanger those principles of liberty and democracy which we enjoy under the Constitution. If in the next few years our liberties should be curtailed it will be from the necessity of defense against an aggressive totalitarianism. Nonetheless, the American public does exercise a healthy reluctance in supporting Roman Catholic candidates for office, if for no other reason than a vague awareness that Catholicism in the past has been inseparable from religious intolerance.

There are, however, many thoughtful Protestants who have come to think of their Catholic fellow citizens as loyal Americans. There is a widespread belief that Catholicism in America has abandoned its European heritage and revised its political ideals, a belief which has not occasionally been fostered by distinguished Catholics themselves. The publication of a recent book, *Catholic Principles of Politics*, which is the standard text on the subject in Romanist schools and colleges, will dispel this illusion once and for all.

Catholicism's Ultimate Aims

With the clarity and logical rigor so characteristic of Romanism, Fathers Ryan and Boland have painted a true picture of their church's political theory, which should give every non-Catholic American pause for thought. On the basis of the familiar lines of Aristotle, Aquinas and Suarez they have elucidated the ultimate aims of the Roman Church in her relationship with civil government. As these aims do not merely involve political preferences, but are grounded in religious convictions, they are all the more serious. For they bind the consciences of our Catholic fellow citizens.

It is a basic principle of Catholic politics that the state should "have a care for religion" (p. 313)*. "To deny" this "is to maintain the illogical position that man owes God religious worship under only one aspect of his life, in only one department of his life" (p. 311). Since the ultimate end of man is religious and since the state exists for the common weal, it follows as a logical consequence that the state has an obligation to recognize and profess religion. It is contended that a policy of neutrality toward religion is no less illogical in theory than it is impossible to enforce in practice. Logically it can be defended only on the grounds of atheism. If, however, the state were to accept atheism as true, it should "prohibit divine worship as injurious to the public welfare" (p. 312). In

*See especially chapters 22 and 23, being the text of Pope Leo's encyclical, *Immortale Dei*, with commentary.

actual practice, moreover, states which profess neutrality toward religion either adopt a policy of hostility toward it, as in France, or else accord it a measure of recognition, as in the United States (for example, by provision for army chaplains, tax exemption, and so on).

Sources of Intolerance

The state is obligated not only "to have a care for religion" but to "recognize the true religion. This means the form of religion professed by the Catholic faith" (pp. 313-14). From this basic assumption of Romanism, that it alone possesses religious truth, there follow those familiar consequences of intolerance toward non-Catholic sects and restriction of civil liberties. In the Catholic state non-Romanist religious services ought only to be "carried on in the family, or in such an inconspicuous manner as to be neither of scandal nor of perversion to the faithful" (p. 317). Unrestricted liberty of speech and writing endangers the public welfare by the propagation of "false religious notions" (p. 337), against which the state ought to protect its citizens. "Error has not the same rights as truth" (p. 318). "Speech and writing are not ends in themselves. They are only means to human welfare" (p. 336). Every state restricts individual liberty to some degree, and refuses to recognize any right to publish indecent literature or indulge in libel. How much more necessary it is for the state to guard the spiritual life of its members against the propagation of harmful religious opinions!

This, then, constitutes for the Romanist the ideal of a Catholic state. It is admitted, with Father Pohle, that "there is good reason to doubt if there still exists a purely Catholic state in the world" (p. 319), but that does not alter the basic truth of these Catholic principles. Let us now ask how they directly relate to the American scene.

Catholicism and the American State

Fathers Ryan and Boland make it clear that the traditional doctrine of the Catholic faith, "taught by the majority of Catholic moralists and jurists for upwards of seven centuries" (p. 84), closely resembles the Declaration of Independence. "Governments derive their just powers from the consent of the governed" (p. 84). "The people have a right by peaceful methods to change the form and personnel of their government, specifically to curtail or abolish the powers of the monarch or the nobles, whenever they become cognizant of the fact that such action would considerably promote the public welfare" (p. 101). Pope Leo did not condemn democracy in his encyclical. Rather did he denounce the theory which

"attributed political sovereignty to the people with no reference to God" (p. 335). Moreover, the same pope gave generous praise to the American government's attitude toward religion (p. 315).

Nevertheless, the American is far from the ideal situation. The church "would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority" (p. 315, cited from Pope Leo's encyclical, *Catholicity in the United States*).

In view of this ultimate aim of the Roman Church can its members be regarded as loyal citizens of the American state? By their religious convictions they would seem to be pledged to a denial of those liberties which are fundamental to the Constitution. This problem is raised by the concluding chapter of the book, which reproduces the famous address made in 1913 by Archbishop Ireland on "Catholicism and Americanism." The archbishop attempts to show that "by the terms of the federal Constitution as by the teachings of the Catholic faith, no room is given in America for discord between Catholicism and Americanism, between my Catholic faith and my civic and political allegiance" (p. 347). The archbishop defends such principles as "equal rights for all" and the "square deal" (p. 353). The question, "Would we alter the Constitution in regard to its treatment of religion?" he answers with an emphatic No. The American people are divided in religious matters and "to the American people, to the whole people, does the country belong" (p. 348). "Violate religious freedom against Catholics: our swords are at once unsheathed. Violate it in favor of Catholics against non-Catholics: no less readily do they leap from the scabbard" (p. 349).

Conscience and the Law

One may ask how a Catholic archbishop can speak with such tolerance toward American liberties. The answer is clear from another chapter of the book. The reasons which justify the present liberty of religion in America are twofold. The Romanist supports it on the grounds of rational expediency and because his conscience is bound by the federal laws. "First, rational expediency inasmuch as the attempt to proscribe or hamper the peaceful activity of established religious groups would be productive of more harm than good; second, the positive provision for religious liberty found in the constitutions of most modern states. To quote Father Pohle . . . 'If religious freedom has been accepted and sworn to as a fundamental law in a constitution, the obligation to show this tolerance is binding in conscience'" (p. 320).

The important point, however, to grasp is that, if the Catholic conscience is now bound by the federal laws it is equally bound to change them should Catholics ever come to represent a majority of the population. Through the democratic procedure, America would then become a Catholic state. "It could not permit non-Catholic sects to carry on general propaganda nor accord their organizations certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation" (p. 320). By propagating the Catholic faith Romanists are no less attempting to undermine American liberties than are nazis or communists. They are content

to enjoy freedom while they are in the minority, but should they ever gain the majority they would be the first to suppress it. "We shall continue to profess the true principles of the relations between church and state, confident that the great majority of our fellow citizens will be sufficiently honorable to respect our devotion to truth" (p. 321). The possibility of a Catholic majority in America is indeed remote, and the authors of this book take occasion to stress it. They are confident that their non-Catholic fellow citizens will be "sufficiently realistic to see that the danger of religious intolerance toward non-Catholics in the United States is so improbable and so far in the future that it should not occupy their time or attention" (p. 321).

Challenge to the Constitution

However, that Catholic strength in America is increasing cannot be denied, and the problem of the Roman Catholic in politics is something that should occupy our time and attention to a far greater extent than it does. For the main principles of Catholic politics are directly inimical to the federal Constitution. Though Roman Catholics number twenty millions they are of course less dangerous than those members of the fifth column that now demand our attention. Catholics do not believe in minority revolutions to establish their new order. They do not engage in willful sabotage and do not constitute an immediate menace for the Dies committee. Under the federal Constitution they have the right to believe what they do about the Roman Church and to espouse their ideal of the Catholic state. But that, by their religious convictions, they stand opposed to the very American liberties under which they are permitted to exist is patent. This, at least, should give all loyal Americans pause for thought.

"Need America," asks Archbishop Ireland, "fear the spread of the religious creed of Catholicism? In reality the question is none other than this: Need America fear the spread of the gospel of Christ?" (p. 357). It is precisely this assumption that Roman Catholicism is identical with the gospel of Christ which Protestantism will vigorously resist. For it is the root error which makes Romanism a dangerous political creed as well as a false religion. In its train there follow fanaticism and intolerance and the undermining of those religious and civic liberties won with such cost in the Protestant Reformation and the American Revolution.

In the Upper Room

THE MASTER—Whatsoever thou doest, Judas, do it quickly. . . . Who are you, Friend?

I—I am your disciple.

THE MASTER—Not one of the Twelve, I know.

I—No, no. Far from that. I am of the twentieth century.

THE MASTER—But you shared the table with us.

I—I belong to you.

THE MASTER—I heard you speak when the others asked, "Is it I?" What did you say?

I—Is it I?

ARTHUR B. RHINOW.

NOVEMBER SURVEY OF BOOKS

Christianity and History

WHAT IS CHRISTIANITY? THE LYMAN BEECHER LECTURES AT YALE UNIVERSITY. By Charles Clayton Morrison. Willett, Clark & Company, \$3.00.

THIS is an important and in some respects a great book. It will no doubt command widespread and, in certain quarters, excited attention. To say so is not, of course, to bestow unqualified praise; the same thing might be said of a bursting bombshell or of the traditional bull in a china shop. Sensational indeed the book is, as were the lectures as originally delivered; but sensation is no final criterion of spiritual value. What we have here, we may surmise, is not the final answer to the question put in the title.

The author is well known as the editor, for over thirty years now, of the religious newspaper most widely read by American Protestants. In the book before us he appears as the would-be herald of a new, latter-day counter-reformation against almost all that has been most characteristic of evangelical Protestantism.

Dr. Morrison decries any preoccupation with the question of the essence of Christianity, but he himself offers for our acceptance, if not for discussion, what looks like a proposed essential definition when he assures us that what Christianity is is simply the Christian church as the revelation of God in history. We can agree with the author's statement that God's self-revelation is not primarily in doctrinal ideas, but on the contrary in the realm of events; but the events in which, above all, we should expect to find that self-revelation would be events of religious experience such as might be reasonably interpreted as the response of a divinely functioning reality to man's religion at its best, and here ideal spiritual value would be an essential criterion for the recognition of revelation and the divine.

As it is, however, we are left with little or no criterion of either divine revelation or the Christian church, save as the latter is to be identified, it would seem, with the whole aggregate of organized *nominal* Christianity throughout the centuries, despite its numerous apostasies, heresies and schisms. It includes "all who name the name of Christ." History, it is claimed, is God's action; every event in the ongoing community of Israel, which was in reality the Christian church before Christ, was the act of God; the community itself is the revelation of God's presence. In the course of this revelation of himself in history God has been under the necessity, it is admitted, of using a great deal of error, illusion and evil; but "unless God's presence and purpose are in the whole continuum, including the casual as well as the most decisive events, there will be no revelation of God in history."

Dr. Morrison is very emphatic about this identification of the Christian revelation of God with the objective, ongoing phenomenon of the historic, so-called Christian church. The "invisible church" of Protestant ideology is rejected as not being a real church at all. It is only a church in idea, it is maintained; a church not in history but only in the mind; the mere idea of a church. Now it may be admitted that the perfectly ideal church is a mere idea, or ideal; but this is very far from being what has been meant in historic Christian thought by the invisible church. There is a very real unity and fellowship of those who, whether within or outside of nominal Christianity and the organized church and whether physically living or among the dead who have died

"in the Lord," are united to Christ and with each other in the bonds of a common, essentially Christian faith and religious experience and life-purpose. As for the external, historical, so-called Christian church, let us not forget what the Spirit had to say, even in apostolic times, to some of its typical representatives: they were lukewarm; they were wretched and miserable and poor and blind and naked despite their growing material wealth; they were warned that their candlestick would be removed out of its place, if they refused to repent. In fact they were very much like their predecessors of the Jewish church who were asked how they expected to escape the damnation of hell! How could a church answering to this description be to the world a revelation of the perfect God of Christian faith?

One of the most amazing chapters in the book before us is the one entitled "The Heresy of Protestantism." There, after a brief indictment of the Roman church for the "apostasy" of "vesting the divine revelation and grace in a part of the community," namely, in the hierarchy, major attention is given to the Protestant "heresy" of locating both revelation and salvation in the inner life of the individual Christian. The author can hardly find terms strong enough in which to disparage "the Protestant conception of salvation as an individual experience." Not individual faith in response to the revelation of God in Christ, but mere baptism and church membership are what save the individual and make him a Christian. Baptism and conversion, it is contended, are one and the same act. To be saved is to belong to a community of the otherwise unsaved. Regeneration does not make men good; the Christian is not superior ethically to the non-Christian. What evangelical Protestants take to be a saving work of the Spirit of God is for Dr. Morrison a mere form of autosuggestion.

This unfavorable attitude toward what he takes to be the meaning of religious experience is no doubt due in part to the fact that, like many religious liberals, Dr. Morrison thinks of the term "experience" in this connection chiefly in its emotional instead of its volitional aspect. But Christian experience is primarily an effect in the will: a turning or being turned to God in order to turn or be turned more effectively from sin. The emotional accompaniments of this initial but oft-to-be-repeated experience of the reinforcing of the good will are, while ordinarily normal enough and not to be despised, quite incidental rather than essential. It is a commonplace observation of expert personal evangelists that if only one's will is rightly related to God and duty and one's fellow men, one's feelings may be safely left to take care of themselves.

According to Dr. Morrison "the great apostasy" consists in remaining out of organic union and church fellowship with other branches of nominal Christianity. A much greater apostasy, it seems to me, is that with which Dr. Morrison himself may fairly be charged, namely, the departure from vital and essential Christianity involved in casting contempt and even ridicule upon the evangelical experience of spiritual conversion and the personal evangelism instrumental to it.

One wonders just why this matter of the external union of the churches should be thought to have the unique importance which it evidently has in the mind of the author of this remarkable book. He even goes so far as to make this project "supreme over all positive convictions of truth." But if interest in even so worthy an end makes its advocates indifferent to the truth of all religious belief, is it not a fair

question just what important benefit can be expected to flow from the union of so skeptically denatured a nominal Christianity with any other religious body whatsoever. I cannot but feel that in repudiating evangelical Protestantism's emphasis upon the necessity of a definite experience of conversion to the Christian principle of life and in advocating a union of all nominal Christians in one "catholic" church, even at the expense of the possible sacrifice of "positive convictions of truth," Dr. Morrison has made himself guilty of the two evils complained of by a great prophet long ago: he has forsaken the fountain of living waters, and he has hewed him out a broken cistern which can hold no water.

This putting of the project of the external reunion of Christendom above all other religious considerations, even those of religious truth and Christian experience, seems to accord but ill with the spirit of the great Founder of our religion. If reference be made, as is frequently done in the book under review, to the prayer "that they all may be one," it is but fair to point out that, apart from any critical uncertainty as to whether the words are those of the Master himself, if he did use the words in question or their equivalent, the end he must have had in mind was fundamentally the spiritual unity and cooperation of his followers, whether in one external organization or not, rather than any external union not founded upon essential unity in faith, experience and purpose. The spirit of the prayer would be measurably fulfilled if, while we are waiting for the possibility of further organizational union, we work for the success of such projects as a World Council of Churches, and in the meantime, in spite of doctrinal and liturgical differences, "let brotherly love continue."

DOUGLAS CLYDE MACINTOSH.

American Defense Resources

TOTAL DEFENSE. By Clark Foreman and Joan Raushenbush. Doubleday, Doran & Company, \$1.25.

THIS is an interesting, albeit most peculiar, book. From the technical point of view it lacks almost everything a useful volume should have. There is no title page, no table of contents, no foreword, no footnotes, no bibliography and no index. The book opens like a pad of note paper, and there is no possibility of referring to any specific point made, since there are no page numbers. It is not set in type, but has the appearance of a mimeographed pamphlet hastily assembled and inadequately organized. The body of the book consists of two memoranda, one cast in the form of an imaginary report to Hitler by German secret agents in the Western hemisphere; the other written as if it were an appeal directed to the President, the Congress and the people of the United States.

This form of presentation seems to the reviewer to be open to serious weaknesses. In the first place, the memorandum purporting to come from German spies in this hemisphere is a good deal like the typical straw man in a political campaign. As every observer of such incidents knows, the opposition is always triumphant in its encounter with such arguments. Whether German agents have ever organized reports like the one prepared by our authors it is impossible to say. Unless and until such documents are produced, the reader cannot help wondering at the contentions made. Likewise, the type of material in the memorandum addressed to the Americans is not presented as vividly as it should be. Instead, it looks like many another "official" document, bulky rather than interesting, stodgy rather than appealing.

Despite these structural and rhetorical inadequacies, how-

ever, the book has some useful data in its pages. These are found chiefly in the second part of the work, since, for reasons already mentioned, the first portion is admittedly theoretical and imaginative. The memorandum addressed to American readers however contains an excellent section on the relations of the United States to Latin America. In considerable detail and backed by statistical evidence, the authors present arguments as to the desirability for a higher degree of commercial, financial and cultural reciprocity between North and South America. These arguments are based on the sound premise that with reference to Latin America "we have more to offer than the Germans have."

The authors cite a report of the munitions board in this country, dated March 1940, wherein our national deficiencies in vital raw materials are clearly indicated. Then they go on to state that in the cases of antimony, tungsten, chromite, manganese, Manila fiber, tin, rubber and quinine, South American resources, if properly developed, would adequately meet American needs, regardless of what happens in Asia and Africa. This is genuinely interesting and important information. The recent action of Congress in appropriating \$500,000 for rubber research in South America—an action not cited by Foreman and Raushenbush—adds an illuminating footnote to the contentions of *Total Defense*.

The conclusion of the book is that the present organization of capitalistic enterprise in the United States is not capable of meeting our pressing demands for defense. Our economy must be made more social-minded and must be organized with more social control. Only when economic democracy and full employment at home are combined with an alert and realistic foreign policy in the Western hemisphere will our national defense be either total or effective.

In all this there is a genuine amount of good sense and excellent factual material. Unfortunately it is not well organized. And it is also regrettable that nowhere in their book do the authors give adequate space to the development of those spiritual and intellectual factors which are collectively termed "morale." To some of us, including the President of the United States—*vide* his address of October 12, 1940—this is a singularly important ingredient of defense in this hemisphere or anywhere else.

JAMES DUANE SQUIRES.

The Prophetic Word More Sure

OUR BIBLE AND THE ANCIENT MANUSCRIPTS. By Sir Frederick Kenyon. Harper & Brothers, \$3.00.

IN THESE DAYS, when to be analytical and abstract is to court solitude; when the average layman has only a nodding acquaintance with Holy Scriptures, and when spiritual literacy is at a premium, such a volume as this bears testimony to a faithful remnant of scholars and publishers' readers who have not yet abandoned hope for human intelligence in account with religion.

This book has seen the light of four editions since it was first published forty-three years ago, and the author, a former director of the British Museum, has brought it up to date. Many sections have been rewritten as a result of archeological discovery, added papyri and the development of textual criticism.

Sir Frederick Kenyon is sensitively aware of the shock that comes to all serious people who are faced with the necessity of abandoning the Bible as an infallible oracle. After all, only eighty years have passed since Christendom in the English-speaking world was set agog by a simple statement of the great Benjamin Jowett of Oxford, namely, "Interpret the Scriptures like any other book." It must also be conceded

that, paradoxically, the doctrine of verbal or plenary inspiration has been responsible for promoting, through reverential awe, that minuteness and thoroughness of study which yielded these critical verdicts. However, the above shock is partially absorbed by a quotation from Dr. Hort who said that *some* doubt is attached to only one-eighth of the whole Scriptures, and the amount of substantial variation is only the one-thousandth part of the entire text.

Responsible criticism is shown here to date the Masoretic text about 100 A.D. The oldest extant manuscripts of the Old Testament are no earlier than the ninth century after Christ. The history is not contemporary, but this is held to be no serious detriment, and the composite nature of the various books, with the conventional symbols of J, E, D, P and R, is taken for granted. An excellent illustration of editorial conditioning is given from Ecclesiasticus 40:18-20, where the Greek translation of the original Hebrew removes the laudatory reference to "strong drink" and substitutes the words "love of wisdom" for "the love of lovers." The consideration of the various New Testament texts, such as the Alexandrian, the Neutral, the Western and the Syrian, leads to the conclusion that, on the whole, the Westcott and Hort "Neutral" text is the best. The appendix of some hundred notable variant readings from the Gospels and Acts provides an excellent example of the value of textual criticism.

Admirably printed and couched in a simple, straightforward style, this book should be read by all who desire to know how the text of the Bible came down to us. The last of the canonical writings warns the "untaught" against perverting the Scriptures to their own destruction. Such a work as this would be a first aid against such a calamity.

W. P. LEMON.

Great Preaching

MASTER SERMONS OF THE NINETEENTH CENTURY, edited by Gaius Glenn Atkins. Willett, Clark & Company, \$2.00.

HERE a master preacher—one of the most beautiful minds of the modern church—makes an anthology of great sermons of the last century. Each sermon is prefaced by a brief sketch of the preacher, written with insight and little illuminating touches. Some of the sermons are slightly edited, repetitions deleted, and each set before us in the frame of its time the better to show how the preacher spoke to his age and for it. The result is a symphony of great preaching.

No anthology suits everybody; some favorite name or sermon is sure to be omitted. One wonders why Alexander Maclaren, with his sermon "Christ Hastening to His Cross," was forgotten; and why Joseph Parker, in such a sermon as "Faith, Self-enlarging," was passed over. The five volumes of *The City Temple Pulpit* were rich beyond belief. If Beecher was the Shakespeare of the pulpit of that era, Maclaren was its Tennyson and Brooks its Browning—men whose hearts God had touched with flame.

Thirteen preachers are included, ranging from Chalmers to Moody, including Channing, Newman, Mozley, Beecher, Robertson, Martineau, Bushnell, Simpson, Caird, Brooks and Spurgeon—names which make a rosary of splendor in the history of the pulpit. The sermons are majestic in sweep and grasp and power; they deal with mighty themes in a manner befitting the dignity of the pulpit and the appeal of the gospel. Of all this glorious company the sermons of Robertson are freshest, most alive, most searching and satisfying, both in content and in form; they "stand up" despite time and distance.

Would such sermons move men today, as they did the men of days gone by? Yes, if the same preachers delivered them, for they would adapt their style and method and message to our day, as they did to their own. Preaching today is more simple, more direct, less oratorical and ornate, more conversational, dipped and dyed in the colors of life. If these sermons are too timeless, our preaching today is too timely, too involved in the passing scene and often confused by its confusion.

What a great tradition it is in which we stand, even the humblest of us; how many haunting, healing voices echo down the years! God give us the insight and art, the passion and consecrated compassion to speak to our tangled and tormented time, when the world is being unmade and remade, as these great voices spoke to our fathers.

JOSEPH FORT NEWTON.

Aspects of Liberty

FREEDOM, ITS MEANING. Edited by Ruth Nanda Anshen. Harcourt, Brace & Company, \$4.00.

FORTY-TWO authors contribute to this symposium, which includes an essay by Herbert W. Schneider correlating and evaluating the others. In this volume freedom is often taken to mean deliberate choice among possible courses of action (W. P. Montague, E. S. Brightman, Raphael Demos, Charles Morris). This view implies that to be self-conscious and rational is to be free. Max Wertheimer states, for example, that the rational man faces facts and arguments new to him "freely, open-mindedly, frankly." Alfred N. Whitehead contends that cultural freedom arose when man began the conscious transformation of social institutions. To Raphael Demos freedom is the choice experienced introspectively in moments of crisis and great resolution "when a man stands apart from his character, criticizes it and modifies his values." Freedom, says Demos, is the power of the self to modify its nature, the power to produce given effects without having to do so.

To the thought of freedom as choice Charles Morris brings the consideration that "the more successful science is in isolating mechanisms, the more it advances the cause of freedom." The possibility of choice is enhanced for man by his responsiveness to linguistic signs and to scientific knowledge. With their aid man can act with knowledge of the consequences of contemplated actions. Choices may take shape from reactions to a world of ideas that extends beyond the immediate, perceived environment. Morris' article seeks by the above arguments "to break the backbone of the ancient opposition between freedom and mechanism."

Another path to freedom is the use of reason not for choosing among values and courses of action but to recognize how restrictions upon some actions and persons permit the freedom of others. This organic view of freedom under law is defended by Max Wertheimer, Kurt Riezler, Jacques Maritain, Ralph W. Gerard. Maritain quotes approvingly, "Where the Spirit of the Lord is, there is liberty." Ralph W. Gerard, a physiologist, says "the main biological virtue, seen at the cell, organism and epiorganism levels alike, is cooperation among units and self-sacrifice of the unit for the org."

To J. B. S. Haldane and others freedom is less rational choice or awareness than it is each individual "pursuing those activities which give most scope to his or her innate abilities."

A fourth issue brought up in these essays is the genesis and dissolution of freedoms. John Dewey and P. W. Bridgman doubt that there is much inherent love for freedom in

human nature. Supposedly free institutions in many countries have been abandoned willingly. Felix Bernstein remarks that free institutions must meet the needs of peoples or perish. Many ask what kind of cultural systems and what loyalties produce freedom as an accompaniment or consequence. There is much recognition that liberty-protecting laws or the love of freedom for its own sake do not safeguard or generate freedoms. J. T. Shotwell reminds us that love of justice is essential to preserve freedom. J. A. Ryan, Jacques Maritain and George D. Birkhoff say only the love of neighbor and God secure freedom. J. T. Adams, John Macmurray and Étienne Gilson agree that the decline of religion has weakened the only values able to curb the will to organized human power so oppressive of individual conscience. Even John Dewey draws near this way of thinking when he asks, "If belief in natural rights and natural laws as the foundation of free government is surrendered, does the latter have any other moral basis?" Bertrand Russell and J. T. Shotwell regard nationalism and economic depression as potent factors in the contemporary decline of freedom; they produce fears and uncertainties unfavorable to the survival of freedom.

Scientific theory, as portrayed in this volume, carries little menace to the fact of freedom in pure reason's conclusions. Edwin Grant Conklin believes that "freedom of response" by organisms to their environment increases. He argues that genetics supports democratic ideas, for "biology and the Bible agree that 'God hath made of one blood all nations of men.'" J. B. S. Haldane, the English biologist, finds the greatest restraints on freedom not in congenital structure but in capitalistic inequalities. It is a curious contrast that the movement in the nineteenth century for institutionalized liberties was accompanied by deterministic interpretations of science; today fascist, communist and democratic collectivism accompany indeterministic inferences from scientific research.

It is difficult to reconcile—and no essay in this volume attempts to reconcile—the frequent assertions that freedom is the primary source of human progress with the statement that "the exercise of freedom brings with it competition for power, ambition, jealousy and war." Gilson, Maritain and Conklin point out that individualism tends to commit suicide, the divisions and particularist passions it brings leading to its replacement by a tyranny from which a resolution of the conflicts is expected. Yet the present volume contains no essay boldly raising these questions: Have civil and constitutional liberties provided effectively for the solution of social problems? Has freedom prevented the abuse or the return of authority? Is liberalism fitted for all times and all places? Why is a unitary society less desirable than a free culture? Has freedom of discussion led to more spread of truth or has it increased the dissemination of positive error, as Bosanquet thought it had forty-five years ago? Have not the arts and sciences often flourished under authoritarian regimes? Was not the "Century of Genius" in which modern science arose also the Age of Absolutism?

The majority of the essays adhere to classical notions of the freedom of the mind, but the theories about cultural liberty show revision. As Tillich puts it: "It may be necessary to transform the legal form of liberty into something which appears to be a strong restriction of freedom in order to save historical freedom. This is the present situation in all countries in which liberalism has become predominant!" The one exception is John M. Clark, who argues that if political and intellectual freedom are used to end economic freedom they will destroy themselves. Thomas Mann, on the other hand, accepts the newer idea that the curtailment

of the economic freedom of some capitalists may increase the freedom of others, capitalists and laborers. Clark fails to consider the point brought out elsewhere that the liberties, political and economic, were themselves not solely the products of economic interests, but of the love of truth, of God, of neighbor. He also does not ask whether political and civil liberty can survive in an industrial milieu in which labor has little share in the ownership or management of industry and little property. Will such an environment produce men with the love of liberty or of what makes for liberty? Perhaps the weightiest argument in support of Clark's position is that of Felix Bernstein, who reminds us that the effort to obtain economic freedom through Marxism "has first destroyed cultural freedom and has not produced political freedom."

SHERMAN B. BARNES.

Land Hunger

JACOBY'S CORNERS. By Jake Falstaff. Houghton, Mifflin Company, \$2.50.

THIRTY ACRES. By Ringuet. The Macmillan Company, \$2.50.

NO SHELTER FOR THE HEART. By Dana Lyon. M. S. Mill Company, \$2.50.

THESE THREE novels (if we may call Jake Falstaff's tale a novel) present pictures and interpretations of farm life in widely separate regions against very different backgrounds. In all three there are certain fundamental rural experiences—seedtime and harvest, rain and sun, the changing seasons, hard work and homely pleasures, neighbors, birth, marriage and death, whether the setting be Ohio, French Canada or California.

Herman Fetzer (Jake Falstaff), whose untimely death we in northeastern Ohio sincerely mourn, was an Ohio boy and always a farmer in spirit. His sympathetic narration of a boy's summer vacation on an Ohio farm can hardly fail to stir nostalgic longing in the heart of anyone who has passed his youth in the country. The warm, humorous and kindly exposition of the vicissitudes of country folk, the wise understanding of human motives, and the friendly delineation of character reveal the soul of the author and give the reader a deeper insight into the soul of the countryside. Grandma Nadelic, her family and her friends offer a rich picture gallery of American rural types. Customs, folklore, language are exposed with delightful gusto. Falstaff has left a real contribution to the literature of rural life and of the horse and buggy age of not so long ago.

The writer who calls himself Ringuet has told with vigorous realism the story of a French-Canadian *habitant* from young manhood to old age. Euchariste Moisan has the traits and inherited traditions and tendencies of a French peasant. He is industrious, thrifty to the verge of miserliness, shrewd, conservative and silent. His thirty acres of river land resemble many of those long narrow farms that the motorist in the Gaspé speeds past. His life is a struggle to acquire the farm, to get a living from it, to hold on to it. His experiences gradually merge into those of his son, in whom the process will repeat itself. The story is amplified by the fortunes and misfortunes of Moisan's large family, by the growing inroads of modern industrialism, the emigration to the States, the coming of the auto, the relationship with the church, and other problems. This is a real sociological and psychological study of the forces influencing the lives of the hardy group of descendants of Old France, by a man who knows intimately the heritage and *mores* of the French-Canadian farmer. It should contribute to a better understanding of the

people we meet while motoring through the province of Quebec.

No Shelter for the Heart is the saga of a woman's life in relation to her husband, her children and her mother-in-law. A husband and wife attempt to re-establish themselves after the depression by trying corn-ranching in the peat lands near Stockton, California. Neither is trained for such a life, but by hard work, complicated by difficulties and ineptitudes that nearly ruin their marital happiness, they bid fair to achieve a degree of contentment. The story contains some improbable elements and one interesting but rather unlikely character. The wife, Kate, really the heroine, is depicted with skill and sympathy. The novel is not as well done as either of the other two, but it is an honest attempt to grapple with one of the problems of modern life.

LEE E. CANNON.

Doctrinal Preaching

LET THE CHURCH BE THE CHURCH. By E. G. Homrighausen. Abingdon Press, \$2.00.

THE author of this book of sermons is a prominent American theologian of Barthian persuasion. One of the most valuable aspects of the book lies just there: it is the most provocative theology of our day in the throes of communication. Only the people who *heard* these sermons can tell whether the preacher succeeded. We who *read* them are entitled to no more than a hazy guess. Make no mistake about this: they are worth a good block of anyone's time spent in careful reading.

These sermons deal with those eternally vital themes of God, Christ, Church, Bible, man, sin and the cross. They are treated with a singleness of purpose and a passionate conviction that will command the immediate attention and respect of a thoughtful reader. Illustrations abound and are deftly used. Only once did the reviewer's attention flag—and that during the author's wrestle with the book of Revelation. The profuse symbolism of that book refuses to be compressed into one helpful sermon. The sermon on "The Eternal Cross" puts too much emphasis on sin as a sort of bogeyman to scare people into loving God because they fear his punishment. It should be read along with Thomas à Kempis' "The King's Highway of the Cross."

The sermons on the church strike me as strangely indecisive. They condemn the church roundly as being "too secular," "too dependent on new thought and science." I devoutly wish that all who utter such sentiments would state clearly what they mean. What is meant by "too secular," "too dependent on new thought and science"? When we dip into "church history and the Bible" we are certainly dipping into old thought and old science! Christian theology is impregnated with Greek philosophy. The doctrine of sin, which Dr. Homrighausen uses as a crippled man uses a crutch, was fashioned in large measure by Augustine, who relied both on Paul and on non-Christian philosophical sources.

The point I am getting at is this: the so-called and effusively damned secular world has had a lively hand in forming even the essential doctrines of the Christian faith. That, to me, is evidence, not of compromise between what is sacred and what profane, but of the reality of the living God who is eternally at work in his world. And I believe he is still at work. Therefore I see no convincing reason why contemporary theology should not rely at least as heavily on "new" thought and "new" science as earlier theologians did on "old" thought and "old" science. Even our embattled author realizes that "there is a place for rational argument in the Christian church to meet the non-Christian with evi-

dences for the truth of Christianity on historical, ethical, philosophical and literary grounds."

The author's basic difficulty is that he thinks the Christian gospel is brought to us in "the Christian tradition" as an egg is carried in a basket. For him, the strength of the Christian tradition is the Bible conceived as "the authoritative, approved, infallible rule of faith and practice." He gives no evidence of seeing the essentially vital, dynamic and always developing character of Christian truth as discerned in the developing Christian tradition. The fundamental reason why Christian truth is vital, dynamic and incomplete is that the reality called God is vital, dynamic and purposive, yet too vast for us to grasp in its entirety. Jesus Christ is the clearest revelation of God's will for man that we have. But what Jesus *means* in terms of human problems must be worked out in connection with those problems as they change from person to person and age to age.

After due allowance has been made for the added freedom which spoken discourse claims, I am persuaded that such palpable exaggerations as this one do not advance the cause of the Christian religion: "Unless Easter is true, then he died in vain, his authority is shattered, and the church has been founded on a farce. Then his agony and work are sheer mockery; then the universe is a hollow echoing hell of demons; then men are motivated by something beyond their created environment that cynically mocks their hopes! If Easter be not true, then life is a farce, and those who dared in his name are fools." I am warmed by the rhetoric of this statement but chilled into unbelief by its logic. The other religions of the world simply give the lie to the author's conclusion. Who of us shall say that "life is a farce" when it can produce men like Buddha, Isaiah, Jeremiah, Socrates and Jesus Christ, even should it prove true that none of them rose from the dead?

HAROLD BOSLEY.

The Role of Anti-Semitism

THE GREAT HATRED. By Maurice Samuel. Alfred A. Knopf, \$2.00.

WHEN you read this book, and you will read it because of its timeliness and its incisive judgments regarding matters of universal importance, you may smart under the scourge of its searching judgments, you may rebel against its conclusion that nearly all political ills are traceable to anti-Semitism, but you will gain a new and deeper insight into the *raison d'être* of nazi-fascist ferocity, and you may discard the too easy explanation of the current upheaval in Europe as the simple and inevitable outgrowth of the Versailles interlude.

Mr. Samuel, a native of Rumania, a member of the American Expeditionary Force and an interpreter at Versailles, has spent twenty-five years in the study of the Jewish problem. He separates anti-Semitism from other forms of racial animosities, perhaps taking a little too much space for this part of his thesis. Anti-Semitism, he finds, is a mass revulsion against the voice of conscience. It fastens on the Jew, not only because the Jewish race is a symbol of Old Testament prophecy, but also because it has been the matrix of the Christian church, and thus becomes the major symbol of the voice of conscience. Anti-Semitism therefore serves as a cloak for a deeper revolt against all ethical religion.

The writer divides us all into progressives and reactionaries, with this definition of terms: "I call reactionary a man who believes in and works for the perpetuation and extension of force as the basis of human relationships. I call progressive a man who believes in and works for the dimin-

ution and elimination of force as the basis of human relationships."

Hitherto the espousal of force has been apologetic. The nazi-fascist espousal and defense of force is "affirmative and uninhibited." Thus today's progressives face an entirely new phenomenon which leaves them confounded. How the progressive may employ force against force, and how the pacifist must avoid the dangers inherent in his position, are matters which the reader may discover for himself, since there are limitations on the length of a book review.

Will the acceptance of Mr. Samuel's thesis involve us in a "holy" war? Perhaps. And just here, I believe, lies the danger, not of the writer's position, but of a misreading of his position. No millennium, he holds, will result "from the ultimate defeat of nazism-fascism. . . . There must be a steadfast facing of the fact that there is a long road to travel, and our watchword is progress, not arrival."

LOREN W. BURCH.

Politicians and Voters

THE PATTERN OF POLITICS. By J. T. Salter. The Macmillan Company, \$2.25.

PROFESSOR Salter of the University of Wisconsin is enthusiastic about American politics and politicians. He likes nothing better than an intimate chat with a justice of the peace, a precinct committeeman, a ward boss or a legislator. Next to talking with politicians and watching them at work, he likes best to read about them and their doings. His interest lies chiefly in their personalities, their human traits, their management of voters and their relations with bosses and party leaders. His previous writings have dealt largely with contemporary politicians.

This little volume, as the author admits, bears too broad a title; and the subtitle, "The Folkways of a Democratic People," is also misleading. What the book contains is a group of five simple, discursive essays on such topics as "Ethics and the Voter," "Personal Attention" and "Leadership," with a concluding chapter of one paragraph in which the reader is reminded that the only important conclusions are those of the voters. Replete with stories, incidents and casual conversations, its language is often that of the barbershop, street corner or political rally. Even the author's own observations are couched in terse, commonplace phraseology. He describes a leader as "one who leads, and knows the ropes; a politician is one who knows the ropes."

What are the fruits of Professor Salter's somewhat unconventional studies? Like most Americans he confesses that we are the finest, freest and most democratic people on earth. "We are often rushing about immersed in our own affairs, but we can drop everything and spend millions for a noble cause. We are sometimes selfish about little things, but we can give in the grand manner. We live and let live, and the idea that we must now think about planning disturbs us. We are honest more often than not so far as personal relationships go, but we are not yet educated to treat corporations with this same quality of honesty. We sometimes mistake bigness for grandeur, newness for merit; we often try short cuts to culture; but we also spend a large portion of our income on education—education for everybody. We may pay lip service to ideals that we privately ignore. Many of us love humbugs but we uniformly hate chisellers and shysters. We doff our hat to the big crook—until he is convicted!" Hence we have inefficiency, corruption, petty politics and other evils in public life, as well as more desirable influences.

For politicians faithfully reflect the electorate. They have "the same ingredients but a stronger flavor." The people

vote for candidates like themselves. The politicians must be of the same residence, background, experiences, nationality, religion and ways of thinking as the people; at least they must strive to make such an impression on the popular mind. They must give personal attention and personal services freely in order to win support. Thus Mayor Hoan of Milwaukee was defeated by a young man with a captivating smile and friendly gesture who knew the nationality leaders and gratified the popular ego. Of course this is a sad commentary on both the politician and the voter. People need to change their political habits. "The voter must vote for a candidate because of his interest in the common good, and the belief that the vote he casts will best serve the state." Too often he does not.

What of leadership? It is always "the crux of the democratic process." Difficult of analysis or description, some of its qualities may yet be discovered. The leader, like the ordinary politician, must know the people. Sometimes the latter do not wish to be led. Professor Salter considers President Roosevelt the greatest leader today and finds nothing surprising or undemocratic in his nomination for a third term. Despite his faults, his weaknesses or mistakes and his opportunistic policies, Roosevelt has faith in American institutions, which he is seeking to maintain and improve. One great question in 1940 is that of how much freedom should be left to private enterprise. Willkie also is a leader, though he differs from Roosevelt in important ways. "One is typical of business, although possessed of the higher business outlook; the other is typical of the public servant or politician, but he is an enlightened politician, and probably the most skillful one that has come down the road since Abraham Lincoln campaigned for votes."

Clearly this book was written more for the interested citizen than for the student of politics. In a sense it was prepared, somewhat hastily in places, for the campaign of 1940. From first to last, however, it is concerned with the role of the voter, the basic problem of democratic government. It offers few novel ideas, much that is homely and ordinary. Yet this treatment of everyday politics has value for him who would read and heed, and its challenge is too important to be ignored.

G. LEIGHTON LAFUZE.

Early Christian Thought

FATHERS AND HERETICS. THE BAMPTON LECTURES FOR 1940. By G. L. Prestige. The Macmillan Company, \$3.50.

SINCE 1779, through peace and war, the Bampton lectureship has pursued the even tenor of its way in defense of the historic Christian faith to the confusion of heretics and schismatics. A few of the lectures made much stir and have been long remembered; most of them were soon forgotten after the manner of books. It can hardly be said that Dr. Prestige has produced one of the great Bampton, if for no other reason than that he has selected an oft-traversed subject—the development of the doctrines of the Trinity and the incarnation—which few short of a Harnack have contrived to make exciting. He is, however, thoroughly at home amid the intricacies of patristic theology; he sees clearly what the Fathers were trying to express, assesses as impartially as an "orthodox" believer is able to do the merits of ancient controversies, and seeks to be scrupulously fair to heretics of well-meant indiscretion. Wisely abandoning the old method of discussing abstract theological issues, he has adopted the device used so successfully by the late Dr. McGiffert—dealing with representative theological persons and their distinctive contributions to the making of

dogma. Most of his six choices are inevitable in any study of the doctrine of the Triune God and of Chalcedonian christology.

The first of the series surprises one, however. We would naturally expect Irenaeus, or possibly Tertullian. Instead, we are confronted with Callistus, a third century Bishop of Rome "about whom few details are certainly known," a prelate of somewhat tarnished reputation whose career "would make a 'peach' of a story for a Christian Hollywood." Prestige seems unwarrantably certain that the rigorist Hippolytus has unjustly slandered Callistus, whose theological significance lies in two directions: his affirmation of a divine Savior revealed in history against Gnostic speculation and Adoptionist rationalism; and his transformation of disciplinary practice to make the church what it must be if it is to fulfill its saving mission in the world—a school for sinners and not merely a snug harbor for saints. "The supreme value of the work done by such a man as Callistus was due to his standing firm, amid the surges of speculation and the weedy entanglements of Puritan rigorists, on the unassailable ground of an evangelical faith." But surely Irenaeus had already done this, and done it better.

The mighty Origen is properly exhibited as the exemplar of the "claims of religious intelligence." But for him, "it may be seriously doubted whether the rising force of obscurantism might not have blocked the entrance of Christianity against the genius of Augustine; and in that case the occasion might never have arisen for an Anselm or a Thomas Aquinas. A degenerate Christianity might well have found its leadership committed exclusively to illiberal imitators of Jerome and illiterate echoes of Bernard." This is strong language, perhaps, but on the whole it is amply justified.

Athanasius stands, of course, as the champion of the unity of God, vindicated in the doctrine of the Holy Trinity, which Dr. Prestige declares, with substantial truth, to be "the one theological question of absolutely primary importance which has ever been pressed to a positive and satisfactory answer." But, in the opinion of this reviewer, Prestige's summary exposition (p. 190 f.) of the Athanasian doctrine of the Trinity barely avoids Sabellianism.

The christological controversies are represented, inevitably, by Apollinaris, Nestorius and Cyril of Alexandria. Apollinaris had a brilliant mind and a facile style. "In the main he was magnificently right," even though at one point he was a heretic. "No other heretic made a comparable contribution to the task of thinking out the implications of the Christian faith," in the course of which he conferred "far greater advantages on theology by his splendid orthodoxy than he caused damage by his tragic heresy." Some of us would doubtless assess this talented thinker rather less favorably because of his sweeping aside of the precious human-ness of our Lord.

In Nestorius and Cyril we have two men trying to say much the same thing with different vocabularies, each stubbornly refusing to attempt to understand the other. "The whole void which made a reasonable understanding unattainable between Cyril and the Antiochenes was nothing more nor less than a chasm of mutually omitted contexts." And Nestorius was repudiated, "not because he originated a heresy, but because he popularized a paradoxical version of orthodoxy." However much truth there may be in this neat phrase, we should remember that it is to the school of Antioch that we owe that recognition of the reality of the human nature of Jesus which Alexandrine christology could never have secured. Furthermore, Dr. Prestige seems to fail to give sufficient consideration to the ecclesiastical-political

factors which traversed the natural theological interests of the West, more akin to Antioch than to Alexandria.

There is a "Prologue" on the relation between tradition and Scripture as authorities in theology—an excellent illustration of the familiar Anglican maxim: "The church to teach, the Bible to prove." And an "Epilogue"—Eros, or Devotion to the Sacred Humanity—wherein the theme suggested by the title is traced, particularly and very significantly, in the Western Church, with special reference to Bernard ("the supreme Christian romantic") and his influence on subsequent piety, the Franciscans, the Mystics, Bunyan, the cult of the Sacred Heart, etc. This is Dr. Prestige's most original and constructive contribution. It is to be hoped that somebody will take his hint and explore this rich field at greater length.

PERCY V. NORWOOD.

The Impossible Imperative

THE SERMON ON THE MOUNT. By Martin Dibelius. Charles Scribner's Sons, \$1.50.

AT LAST, after much delay, the publishers have been able to obtain the manuscript of Dr. Dibelius' course of Shaffer lectures given at Yale early in 1937. Professor Carl Kraeling has edited the book, making only slight stylistic changes. Not only those who heard Professor Dibelius at Yale and at other institutions during his memorable visit in this country, but many others will welcome this careful exposition of the Sermon on the Mount. It has two outstanding features: the author applies the principles of form criticism, and he deals with the problem of applying the sermon's teaching in the world of today.

The form-critical approach is apparent from the treatment of the sayings contained in the sermon as originally distinct and separate, and not necessarily related to the context now given them in Matt. 5-7. The sermon is really a mosaic, compiled by the author—perhaps on the basis of earlier partial compilations which he uses as sources—and it is not to be doubted that some at least of the sayings had different implications when they stood in isolation or, possibly, in some other context.

Yet the general tenor of the discourse is clear, and may be taken as one of the New Testament's "most characteristic documents, one of the most comprehensive expressions of the Christian attitude . . . and . . . most frequently subject to attack." It is "the great symbol of the Christian way of living, the weightiest evidence of Christian ethics." For the Sermon on the Mount contains (and expands) the oldest summary of Jesus' teaching, and from it "we can infer what the first Christians regarded as the most characteristic features of his message." That teaching sets forth, without restriction or modification, the pure will of God:

Jesus does not say only, "When the Kingdom comes you will be freed from cares"—and therefore he does not grant that till the crisis man must live in anxiety. Rather, Jesus says in the name of God: "You men who want to be citizens of God's Kingdom before its actual coming, you must fulfill the pure will of God even now and live a life without worldly anxieties, for this is God's will and purpose." He does not speak, then, as a prophet of human happiness, but as a prophet of the *divine will*. For this reason he does not consider all worldly questions which would occur to us in this connection—neither the duties of a father of a large family nor the obligations of statesmanship, of industry and trade. The pure will of God does not suffer any restriction.

Jesus does not meddle with politics: as in the narrative of the question about the tribute money, that problem "he wanted to leave unsolved." When Jesus speaks of duty to

one's enemy, it is the personal not the national enemy he has in mind. "What Jesus proclaims here is again the pure will of God; and God demands that man should forego retaliation and hatred completely."

Thus the teaching of the Sermon on the Mount is absolute, and even arbitrary, (1) because it is eschatologically conditioned, and (2) because Jesus sets forth the whole will of God in its fullness and perfection. The actual sermon, as it stands in Matt. 5-7, is meant by the evangelist to be a Christian code; but it can become such a code only by ignoring the full implication of the eschatological outlook of Jesus. Indeed, it "makes demands too exacting to be fulfilled in life on this earth, even in the life of the Savior himself, for his life was bound by earthly circumstances too." The sayings were meant originally—i.e., by Jesus—in an absolute sense, as a law for the coming Kingdom rather than as a code governing life here and now; but the Christians took them for a code, since the Kingdom had already begun—and in time had to modify them (see pp. 94 f).

Hence the inevitable paradox: (1) The teaching of the sermon sets forth the pure will of God, and therefore must be fulfilled. (2) It is the law of the Kingdom—not an "interim ethic," but the law of the Kingdom which is soon to come and which therefore will be in force forever. (3) Hence "if we take the sermon . . . as the representation of God's will, we must recognize that full obedience here and now is impossible." (p. 98).

And hence, also, the problem of the application of the teaching today, which the author illustrates in the concluding chapter by sketching the efforts at fulfillment, interpretation, compromise, and ever renewed interpretation and application, from the apostolic age to the present, illustrating the latest phases from Kierkegaard, Tolstoi and Dostoevsky.

And the conclusion? There is no one single conclusion which can be put into a formula: the Sermon does not set forth a code, nor even an ideal, but provides an *eschatological stimulus*; "we are not able to *perform* it in its full scope, but we are able to *be transformed by it*." And yet "a community of men who by their belief and their conduct proclaim God's will is and would be the most convincing witness of God's Kingdom." "The love of Christ constraineth us, as Paul says, and therefore Christians should tackle all these questions in the spirit of Christ, i.e., according to the Sermon on the Mount." It is only along this line that the Sermon on the Mount is rightly to be interpreted and truly to be applied to life today.

FREDERICK C. GRANT.

Toward a World Religion

LIVING RELIGIONS AND A WORLD FAITH. By William E. Hocking. The Macmillan Company, \$2.50.

HERE, I said as I finished the last page, is a really important book. I read a good many books that I consider good, books that I am glad to have had the privilege of reading, but not really of great importance. This, I felt, was in a different class. Ever since the first announcement of its publication I had been waiting eagerly to get hold of it. For some reason its appearance was delayed for many months. My eagerness was prompted first by the title, which gave promise of the discussion of a peculiarly vital and timely subject, and by the fact that it was to be discussed by the one man who it seemed to me might most helpfully deal with it.

It is rather strange that among the vast number of books on the religions of the world and upon missions so few should even have touched upon the topic of this book, much less

really given it serious attention. And yet perhaps it is not after all so strange. The modern missionary thrust is not very old. Its energy has been consumed in the eager pushing out into all the world, with little time for reflection. To be sure, the great missionary conferences such as Jerusalem and Madras have had commissions reporting on the native faiths and the Christian message and approach to them, but these commissions have been made up mostly of men in the active work of missions, with a limited outlook upon the religions beyond the particular ones with which they were intimately associated, and without, for the most part, the broad philosophical background necessary for such a task. Furthermore, they have operated as more or less official representatives of the churches, most of which have deeply cherished traditions concerning the relations of Christianity to other faiths and to the world as a whole. From them one could not reasonably look for a detached, objective weighing of the problem.

This is not to condemn them. On the other hand an examination of the pronouncements of the successive conferences shows that they have moved far from the earlier conception of the task of missions. Nor does one expect a great movement, operating on the basis of deep conviction, to view its task dispassionately. Yet it is necessary that someone who does have the preparation and does at the same time have a deep appreciation of the missionary enterprise should consider calmly and dispassionately the problems of the relation of the living religions to each other and to the world culture which is so certainly emerging.

Professor Hocking is first of all a philosopher, but he has also interested himself for many years in the study of other religions. As chairman of the Laymen's Inquiry, he spent many months traveling in mission lands, studying both the native religions and Christianity in its approach to them. *Rethinking Missions* was the report of this inquiry, which to a considerable degree represented Dr. Hocking's views, but not entirely so. Here in this new volume appear his more independent personal reflections upon the problem.

He begins with a discussion of the basic nature of religion, which he defines as "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand." Religion, he asserts, must be both universal and particular. The great religions differ in the predominance of the universal and of the particular in their historic manifestations. In a lecture rich in insight into the nature of various Oriental religions, the author points out the salient characteristics of each one as a background for his consideration of the possibility of a world faith.

Is a world faith possible? If so, how might it be achieved? Three ways are passed in review and evaluated: (1) the way of radical displacements, based upon the presupposition that there is but one way to which all others must surrender; (2) the way of synthesis, a term used to avoid the sinister connotation that attaches to the word "syncretism," which, says Dr. Hocking, "now carries the flavor of theological promiscuity"; (3) the way of reconception, for which "the intimations of synthesis are the natural preparation."

Needless to say, Dr. Hocking examines the first of these and its presuppositions and rejects them. Synthesis he regards as inevitable, as evidenced by the history of developing Christianity. There is a legitimate synthesis which he carefully distinguishes from an illegitimate one, which "attempts to unite truth and error, right and wrong, God and Mammon." But it is the third way for which he argues, and it is through this way that a world faith is likely to emerge. To attempt in a sentence to explain just what he means by this method would be to do the author less than justice. Everyone concerned with or interested in the missionary enter-

prise ought, however, to read and ponder his discussion, which he illuminates by the use of concrete examples.

In his last lecture, dealing with "the present stage and the next," he examines the emerging elements of a world faith, which he finds to be several; treats of the role of Christianity, which he declares is not yet ready to serve as a world religion; and sets forth some emphases in other religions which, while perhaps not lacking in Christianity, yet are not sufficiently present in Christianity as taught and practiced. If any one sentence could be taken as expressing the author's conclusion, it would perhaps be this: "It is right, and indeed necessary for the good of men, that the non-Christian religions should hold their own, at least until they find themselves in fact understood, translated and included in the growing power of a religion which, in achieving its own full potentiality, achieves theirs also." But he would, I feel sure, want to add this word:

It was through the deeds of the carpenter of Nazareth that the overt formlessness of history seemed momentarily pushed aside like a drab curtain disclosing a context in which space, time, number, became unimportant, and every living thing stood vested in potential worth. This momentary perception, unprovable, but commanding, remains to offset the increasing lostness of the individual in our modern world, even when its source is forgotten. And as the voices of racial, national, organizational pride recede, the inescapable inheritance of these deeds will recur to conscious recognition. . . . As a privilege, the Christ symbol "will draw all men"; as a threat, never. But as the meaning of this symbol becomes purified of partisanship and folly, rejection becomes arbitrary, its temper will pass, and the perfect interpretation of the human heart will assume its due place. When *In hoc signo* ceases to be a battle cry, it will ascend as token of another conquest, the conquest of estrangement among the seekers of God.

For all missionaries, missionary administrators, teachers of missions and history of religion, this is clearly a "must" book. Every thoughtful Christian interested in the missionary enterprise will find it stimulating reading. Indeed anyone—religionist, sociologist, philosopher or anthropologist—will find in Dr. Hocking's lectures remarkably suggestive material for his special field of interest.

CHARLES S. BRADEN.

Books in Brief

SUEZ AND PANAMA. By *André Siegfried*. Harcourt, Brace & Company, \$3.00.

Perhaps the most dramatic, not to say sensational, engineering enterprises thus far achieved by man are the Suez and Panama canals. Both involved diplomatic and financial complications as well as engineering problems of the first magnitude. Both have had far-reaching effects upon the currents of world trade and are important factors in the present international situation. All these aspects of the two great canals Mr. Siegfried treats with his customary expertness. The picturesqueness of the narrative derives chiefly from the story of the planning, promotion and construction of these great works, but the discussion of the place of the canals in the world situation today and their role in the future touches problems of the utmost present importance. The book is translated from the French of André Siegfried by Harold and Doris Hemming.

ANGLICAN HUMANITARIANISM IN COLONIAL NEW YORK. By *Frank J. Klingberg*. The Church Historical Society, Philadelphia, \$3.00.

The Society for the Propagation of the Gospel was one of the most important agents in bringing Christianity (and

especially the Church of England) to America, and its archives are full of records of the efforts made in behalf of humanitarianism. Professor Klingberg, of the University of California at Los Angeles, has carefully sorted the materials, and presents an evaluation of the work of the society in helping Indians and Negroes. The humanitarian mood in itself is not sufficient to explain this general movement, and the older Anglican missionary societies did much to further the work. The scope of this volume is limited to New York, but it is representative of the work done throughout the colonies. Primarily, the work is an analysis of outstanding sermons, for the sermon was one of the chief means of communication as well as a political weapon. From these sermons came the philosophy, the instructions and the social idealism which dominated the American frontier. The author traces the leading ideas of the annual S.P.G. sermons, the work among the "noble savages" and the Negroes, and the influence of Sir William Johnson, who might be called "imperial viceroy to the Indians." The latter portion of the book contains three sermons by English bishops. There is a good bibliography, also a helpful index.

CONCERNING LATIN AMERICAN CULTURE. Edited by *Charles C. Griffin*. Columbia University Press, \$2.00.

Professor James T. Shotwell furnishes the introduction to this collection of papers which were presented at the Byrdcliffe conference at Woodstock, N. Y., a year ago. The authors include such recognized authorities as B. M. Cherrington, chief of the state department's division of cultural relations, Richard F. Pattee, now in the same division, formerly with the University of Puerto Rico and an occasional reviewer in these pages, Fernando de los Rios, former Spanish ambassador, and others no less competent in various specialized fields. The scope of the papers ranges from large generalizations on cultural relations among the Americas and on the place of native cultures and modern educational movements in Latin America to discussions of specific achievements in music, art and literature. The treatment of Brazilian art is particularly timely and interesting in view of the exhibition of paintings, now being shown in the United States, by Portinari, the greatest and most influential of contemporary Brazilian artists. Politics, economics and social conditions are purposely avoided in this book. For the field that it covers, it is invaluable.

FATHER HUNTINGTON, FOUNDER OF THE ORDER OF THE HOLY CROSS. By *Vida Dutton Scudder*. E. P. Dutton & Company, \$3.50.

Some will remember Father Huntington (1855-1935) with reverence as the finest flower of American Anglo-catholicism, a monk, a saint, and the founder of the Order of the Holy Cross; others, as a social idealist, a pioneer in religiously motivated social reform, the contemporary of such kindred spirits as Gladden, Rauschenbusch and Peabody (with whom, however, he was never associated), and founder of the Church Association for the Advancement of the Interests of Labor (commonly known as CAIL). Antipathy to regimentation kept him from being a socialist, but not from being a monk. This is not to hint at an inconsistency, for there was none, but to suggest a distinction. "It really seems as if Father Huntington had been in at the birth of nearly all the social reforms safely accredited now, but adventurous and perilous then"—in the eighties and nineties of the last century. Miss Scudder is perfectly cast in the role of his biographer, as a rereading of her own beautiful autobiography would amply prove even if it were not amply apparent on the face of the present work. She was herself an active participant in those movements which made the

Episcopal Church the pathfinder for American churches in organized social work.

MINORITY REPORT. By Bernard De Voto. Little, Brown & Company, \$2.75.

In choosing a title for these collected papers, originally published in the *Saturday Review of Literature* and *Harpers Magazine*, the author reveals and even capitalizes his awareness that many of his opinions are at variance with those generally held by the public and by his fellow critics.

To some extent this is a pose. He is not half the Ishmaelite he thinks he is. But he is a keen-minded and free-spoken critic, "a pluralist, a relativist and an empiricist"—to quote his own description—with interest in the concrete facts of experience and little respect for universals, absolutes and generalizations, except those which he himself makes as he goes along. The range of his observation and commentary is wide and, whether you vote for the adoption of his "minority report" or not, he never fails to throw light on the subject and to stimulate clearer thinking about it.

C O R R E S P O N D E N C E

Was Kagawa Betrayed?

EDITOR THE CHRISTIAN CENTURY:

SIR: When we read about the arrest of Dr. Kagawa last month, many American friends thought that was another victory for paganism. To me it was a miracle that Dr. Kagawa was not arrested before, for he was criticizing constructively the attitudes of Japanese government toward China ever since the "incident" started. In recent years he has become increasingly conservative and has carefully avoided policies which would give offense to the authorities.

Dr. Kagawa was arrested after the morning service at the Matsuzawa Church on August 25. Now he is a free man, but he is in the small island, Toyoshima, where he has a tuberculosis sanitarium. He is prohibited to write any article or book, to preach, or to interview.

According to American newspaper and magazine articles Dr. Kagawa's arrest was entirely caused by the Japanese government, but according to information which I have now received, it is not so. It was an act of betrayal by certain American Christian friends. Of course, this story has happened many times before. Judas' betrayal of Jesus was an outstanding example. Dr. Kagawa was also betrayed by Christian friends.

You remember what happened when Dr. Kagawa landed at San Francisco in 1936, and during his stay in the United States. There were a group of Christians who fought against him. They used every kind of method to interfere with his gatherings. I am sorry to say that this same group of Christian brothers caused the arrest of Dr. Kagawa rather than the Japanese military leaders who received a good excuse for arresting Dr. Kagawa. If the military leaders had wanted to arrest Dr. Kagawa they might have arrested him before, but he was too great a man to be arrested. They were seeking some kind of cause that would be big enough to justify arresting Dr. Kagawa. American Christian brothers contributed that cause, by sending them what Dr. Kagawa said while in the United States about the Japanese military leaders.

I am sure Dr. Kagawa at Toyoshima is praying for these American friends and the Japanese military leaders. The rest of the Christians in America will pray that Dr. Kagawa will be stronger than ever.

Japanese Christian Church,
San Bernardino, Calif.

EIZO SAKAMOTO.

Must God Use Conscriptio?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Light Amid Chaos," awakens many questions in one's mind. For instance, who is controlling events and guiding the nations, whether at war or peace? If we say it is God, then is it possible for us to learn his will and know his purposes? Are we trying to learn those purposes or merely trying to verify our own preconceived theories? One thing is sure: various groups and leaders in the church are farther apart than the two poles and the church is bound to suffer in spite of anything that can be done and no matter what may be God's will and action. It might help, in time, if every Christian would say, "I am willing to do God's will even to wading through blood."

Then the question might be, Does God punish anybody? Does God punish nations and how would he go about doing it? Should the church try to frustrate God's purposes unless his methods agree with our pet theories? The favorite quotation of Christian pacifists is Matt. 26:52, last portion. If that is the truth and expresses God's purposes then God has a job on his hands and what are we Christians going to do to help God? Or doesn't he ever use any human instrumentality to bring about his purposes? Japan took up the sword against China, Italy against Ethiopia, Russia against Finland and Germany against too many to mention. What is God going to do about it? If these nations are to "perish with the sword" who is going to wield that sword? Surely no pacifists nor conscientious objectors. They as much as tell God to go to thunder. We wonder if God also will have to resort to conscription.

You mention an English group who demand that their rulers "negotiate a peace" with Hitler. We suggest that such groups be compelled first to negotiate a mutual agreement with the other Christian groups who can't see things their way. Incidentally, we have heard of victims who successfully negotiated with bandits and thus were allowed to retain a nickel for car fare.

Seattle, Wash.

ELSTON H. CAMP.

Origin of the Missouri Synod

EDITOR THE CHRISTIAN CENTURY:

SIR: Of course, it is too much to expect the ultra-liberal Christian Century to give a sympathetic discussion of the position of the Lutheran Synod of Missouri. But one would expect historical accuracy and truthfulness. One of your reporters writes that the Missouri Synod "is said to be largely made up of descendants of peasants who came to America to escape hunger, conscription and the authority of church and state." Let us look at the facts. In 1838 about 60,000 emigrated to the United States. The single organized group to enter our country was a group of about 665 Saxon Lutherans. These were not motivated by the desire to improve their circumstances. They were not impoverished peasants. For the expenses of the voyage and later for the purchase of land the Saxon immigrants collected about \$80,000 by free-will offerings.

These Saxon fathers are the founders of the Missouri Synod. Why did they come over here? Here it is in their own words in the Articles of Immigration: "After deliberate and mature counsel they can, humanly speaking, see no possibility of retaining in their present home this faith pure and undefiled, of confessing it, and transmitting it to their posterity. Hence they feel in duty bound to emigrate and to look for a country where this Lutheran faith is not endangered. . . . Such a country as they are looking for is the United States of North America; for there as nowhere else in the world perfect religious and civil liberty prevails."

Trinity Lutheran Church,
Glen Cove, L. I.

ARTHUR F. STEINKE.

What to Preach

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Henry Sloane Coffin in *What to Preach* (page 111) says: "Without raising again the question of pacifism surely we

must agree that it is the duty of the Christian preacher to proclaim the sub-Christian character of war as a means of settling international questions and of accomplishing justice and friendship. And since war is always a symptom of something wrong in economic or political relations, it is our duty to go deeper and bring to light the causes which produce conflicts. . . . With the recent judgment of God in history before our eyes [the First World War], with its doom upon aggressive and selfish nationalism, and with the manifestation of the inability of force to create a desirable world, preachers of the gospel of redeeming love dare not be silent."

Right! That is why some of us speaking against Christians participating in war "dare not be silent."

Methodist Church,
Slippery Rock, Pa.

CHARLES S. ALDRICH.

No Feeding Occupied Europe!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial upholding the shipping of supplies to countries under nazi domination is most strongly to be deprecated. You have been told, over and over again, that there is no need for wholesale starvation in Europe and that if there is a definite shortage of the necessities of food in any one district in Europe it is due, wholly and solely, to the loot of the nazi conquerors. Britain, fortunately for the United States of America, is still at war with nazi Germany, and is still holding off these ruthless conquerors. Neither she, nor any other country, is accustomed to supplying its enemies with resources.

That there is anyone left in America who can still be so gullible as to think Hitler's government would adhere to any pact or agreement, is a mystery to us. We have long memories. We remember how those same people who are pleading for the "starving victims" now were the very ones who held up their hands in horror that we "trusted" Hitler at Munich. Have you any proof that we could trust him more completely now—after the vile butchery of the past year?

Your statements regarding conquered Belgium are only half-correct. There was some food left for the Belgians, it is true, which had been allowed through the blockade, but after the kaiser's uhlands had taken their pick! My family went through that war. My mother is living in a heavily bombed district of England now. So I know. We are not a hardhearted race. No one wants to think of any nation starving. In war it is always the innocent people who suffer. You could see that, if you were interested, in reading of the heroic people of London, who are dying and refusing to submit so that incidentally Americans can be free!

Vancouver, B. C.

OLIVE G. CASE.

[We fear that our correspondent is not fully informed concerning the Hoover proposal, which will be dealt with at length in a forthcoming issue.—THE EDITORS.]

Deity and the Japanese Throne

EDITOR THE CHRISTIAN CENTURY:

SIR: Harold Fey's question seeks an answer: "Do the Japanese insist that the emperor is a 'living god' or do they not?" My answer is they do not. The official words, *keirei* used in reverence for the Imperial Ancestors and *raihai* or *reihai* used in worship of God or gods, show a distinction. The *Kinjoheika* (the word they use for emperor) is taught to be the living representative of the Imperial Ancestors who trace their origin to the Sun Goddess, Amaterasu O-Mikami.

Dr. Nitobe, a lecturer before the present emperor, gave interviews in Osaka *Mainichi* which appeared in their Japanese and English editions. Among many things he said that the great emperor, Meiji Tenno, felt that he was divinely descended from the gods and different in origin but one in the sufferings of his national family. Taisho Tenno, his son and the father of the present emperor, was instructed that he was the living representative of the Imperial Ancestors but that scholars questioned the theory of a different origin. The *Kinjoheika*, grandson of Meiji and son of Taisho, before whom he was lecturing, knew that he was not of different origin but was the living representative of the Imperial Ancestors and the living embodiment of the national ideals.

Fifty years ago Basil Chamberlain, in his *Invention of a New Religion*, said: "But the twentieth century Japanese religion of loyalty and patriotism is quite new, for in it pre-existing ideas have been sifted, altered, freshly compounded, turned to new uses, and have found a new center of gravity." The emperor becomes the rallying personality. He functions much the same as the flag to America.

Dr. Ebina says: "The essential teaching of Christianity is not opposed to the notion that, when the Japanese empire was founded, its earlier rulers were in communication with the Great Spirit that rules the universe; Christians according to this theory, without doing violence to their creed, may acknowledge that the Japanese nation has a divine origin. It is only when we realize that the Imperial Ancestors were in close communion with God, that we understand how sacred is the country in which we live."

Even Basil Chamberlain, a strong opponent of emperor worship, acknowledges the fruit of this loyalty: "How should men not believe in a system that produced such excellent practical results, a system which has united all the scattered elements of national life and feeling into one focus, and thus created a powerful instrument for the attainment of national aims?"

A visit to an imperial or national shrine means, to the enlightened Japanese, much the same as a visit to a Grant's tomb or a Lincoln memorial. The fact that Dr. Ames wrote a letter to the devil or to Abraham Lincoln did not make them gods, although a part of his social consciousness.

The Japanese do not insist that the emperor is a living god, or else they would not pray for his recovery when sick. They fear the Jehovah Witness type of religion which makes the individual's prejudices the criterion of national behavior. The emperor is their rallying center of gravity, the living representative of the Imperial Ancestors and the living embodiment of the national ideals. Never is he looked upon as a Nero who assumed greatness like their own ambitious Shoguns, but as the one born to become a candidate for imperial personality and enshrined in the hearts of all Japanese.

First Christian Church,

WILLIAM H. ERSKINE.

Uhrichsville, Ohio.

[What is Mr. Erskine's answer to Prof. Genchi Kato, the ranking Japanese Shinto scholar, who writes that "The Emperor is Incarnate Deity, and occupies in Japanese faith the position which Jehovah occupied in Judaism"? Mr. Erskine's authorities are all of the period during which he was an honored and effective missionary in Japan, in which there was a large and influential school of liberalism left in that country. Dr. Nitobe, whom I heard in prolonged and intimate discussions through two conferences, each over a fortnight in length, of the Institute of Pacific Relations, belonged to that school before the Manchurian affair broke his heart and brought him prematurely to death. But today it has ceased to exist. Its few survivors are completely out of public affairs, are in retirement and have no influence in the formation of policy. Today the very idea that the emperor is an "organ" of the state, that he holds his high office by its authority or consent, is a "dangerous thought" and exponents of it are persecuted and their books banned from use.

The whole point of my articles has been an attempt to show Christians in Japan and here the meaning of the change that the military caste has effected in turning from these liberal ideas of a better yesterday to the absolutist concepts of today. No Japanese today dares to give voice to the ideas Mr. Erskine quotes from twenty or fifty years ago. The reason is that the organization of empire in Asia demands a totalitarian ideology, that the rulers of Japan have decided that the revival of the worship of the emperor as a living god serves that end. It is no service either to the true interests of the Japanese people or to the truth to obscure that fact with quotations from an age that has passed. This is particularly true when you happen to believe as I do that God is more than a symbol or a figment of the human imagination. I can understand Mr. Erskine but I do not agree with him. His fundamental thesis is, as he stated in a letter to *The Christian Century* a few weeks ago: "There may be as much religious psychological value in the Divine Emperor as in the Divine Christ to help men realize that God is for them, and that man has a claim on God's love, tenderness and forgiveness as his erring child."—H. E. F.]

NEWS of the CHRISTIAN WORLD

Steel City Mills Rush War Work

**Pastors Restive Over Munitions Boom—
Pittsburgh Youth Study Religion—
Y.M.C.A. Holds Annual Meeting**

(Correspondence from Pittsburgh)

PITTSBURGH, Oct. 23.—One of our great preachers spent a night in one of our hotels recently. Next day he said to me: "I hail from a small city and last night I could not sleep. All night I felt, rather than heard, the deep diapason of Pittsburgh's industrial heart." I, on the other hand, cannot sleep in the quiet country. The unearthly silence frightens me. Our vast mills are operating at capacity. Vulcan's forge reddens the skies. One shudders to think that armaments in the making here may cause earth and sea to be reddened by men's blood. We still cry out against war!

7,000 High School Students Study Religion

Numerous inquiries are addressed to me concerning the actual working out of our advanced religious educational scheme in this city. Here is the latest news: there are 43,000 high school pupils in our city. It had been the hope of our board of education that possibly as many as 5,000 young people could be interested in religious classes this autumn. There are already about 7,000 enrolled in weekday classes. Many problems have arisen. A very important one is that of finding teachers. In the majority of cases lay people, many of them high school teachers who are church workers, have been engaged. Teachers are paid by assessing congregations according to their booked membership. Another problem is that of securing classrooms in churches within seven minutes' walking distance from the schoolhouses. Some churches offered their facilities free. Others demand pay. On the whole we feel that the plan is working well and that it will continue to improve. The first course is "The Life of Christ" and excellent teaching materials have been provided. Catholics and Jews are leading the way, providing their own courses.

National Y.M.C.A. Council Holds Annual Meeting

The National Council of the Y.M.C.A. convened in the William Penn Hotel, of this city, Oct. 25-27. Representative local people sat in on these meetings where policies and plans for the nation were made. John E. Manley is Pittsburgh's general secretary.

Two Preachers Observe 40th Anniversary

Last Sunday William J. Reid celebrated 40 years in one pulpit, the First United Presbyterian. His father had been pastor of this same church for 40 years before him. Another remarkable feature of this occasion was the fact that the organist, Stephen H. Leyshon, began his work in the church

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the very Sunday, 40 years ago, that Dr. Reid took over the congregation. W. K. Geese on the same day commemorated 40 years of continuous service as minister of the Spring Hill Evangelical Protestant Church. In 1900 he came to this church when it was only a mission. In 1902 he led in building a church. The entire denomination in this district did him honor at a Monday evening celebration.

Church Celebrates Golden Jubilee

The Knoxville Christian Church, W. H. Hanna pastor, will celebrate its 50th anniversary beginning next Sunday. A week will be given over to festivities. Former pastors E. A. Cole and Bruce Kershner will preach next Sunday. Hilltop community night will bring in neighboring clergymen W. A. Jones, Will S. Allen and C. A. Skoog. A banquet for members on Friday night and on Sunday, Nov. 3, will feature former pastors. G. W. Wise and F. R. Payne will preach. Mr. Hanna was at one time a missionary in the Philippines and he is doing a constructive piece of work at Knoxville, which is a section of Pittsburgh's South Hills.

Churchmen Hold Vesper Service

At Johnstown, Pa., several thousand members of the Churchmen's Brotherhood of the Evangelical and Reformed Church recently met for worship. Hobart D. McKeenan of Huntingdon, Pa., preached on "Christ the Divine Prometheus," who brought fire from heaven. The vastness of the throng and the depth of the feeling were noteworthy, according to S. P. Scott.

And So Forth

George Fisher, after many years of pastoral spadework, has resigned from the Highland Presbyterian Church. He is full of years and good works. On Oct. 17 his successor, George Mason Cochran, was given a hearty reception by the church. Earlier in the evening he was installed as pastor. This church is one of the few parishes left in our greater city.

All of the Presbyterian churches of Greater Pittsburgh have joined in a preaching mission using the following topics for the six weeks beginning Oct. 20: "How to Become a Christian," "How to Get Help from the Bible," "How to Pray," "How to Find God Through Worship," "How to Help Meet the World's Need," "How to Influence People for Christ."

JOHN RAY EWERS.

Douglas Unable to Address Sunday Evening Club

Lloyd C. Douglas, who was scheduled to speak at the Chicago Sunday Evening Club on Oct. 6, was prevented at the last minute from fulfilling his engagement.

Minneapolis Clergy Set Up C. O. Advisory Group

A committee of 11 Protestant ministers, acting under authorization of the Minneapolis ministers association, has been set up to counsel conscientious objectors on their status under the draft laws.

German Christians Pray for British

War Deepens Understanding of Christian Faith—Isolation and Hunger Menace European Christians

(Correspondence from Central Europe)

GENEVA, Sept. 15.—Many Christians in Germany today are praying for their fellow Christians in Britain. Some deeply spiritual people among them have come close to the breaking point under a spiritual burden not imposed by any external constraint upon them personally. Many find that faith and love are not enough to keep them going; they need the hope which comes from the "eschatological perspective." The experience of war has brought to many men in the forces a quite new appreciation of the significance of Christianity. Many pastors have fallen; many remain, and are having unique opportunities for pastoral and missionary work.

German Protestantism and the Ecumenical Movement

An official declaration by Bishop Marahrens was recently issued, defining the nature of the relations which German Protestantism has hitherto entertained with the ecumenical movement. After having protested against the politico-religious significance given to the present war by the British, the Lutheran bishop recalls that German Protestantism has always been opposed to such a mixture of political and religious elements. He notes in particular that the German delegates within the ecumenical movement have always fought against all attempts to put this movement in the service of a certain British pro-League of Nations policy, and also against the creation of a supra-national ecclesiastical institution through the intermediary of the ecumenical movement. The German delegates have always endeavored to maintain a purely religious attitude, and this has enabled them to protest, often successfully, at many international ecclesiastical meetings, against the lies about Germany spread abroad since the last war. He adds that at a moment when the German nation is particularly conscious of the mission which has been assigned to it in the world, German Protestantism will for its part do everything in its power to help the German nation to fulfill that mission in the Europe of tomorrow.

German Colonial Policy And Missions

The German press is devoting considerable attention to the question of German colonial policy and missions. In the *Reichsverwaltungsblatt*, Dr. Asmis defines the new German colonial policy as a policy of segregation of races and the furthering of the welfare of indigenous races and the maintaining of their national characteristics. "In the German colonies there will be religious freedom, for both the Christian and non-

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Christian religions. All religious institutions will have the same protection of the German government. Christians, Mohammedans and fetishists in the German colonies will all be able to find salvation in their own manner." On the other hand, Dr. Bernatzik writes in the *Grosse Völkerkunde*: "All religious missions will be forbidden." To this last statement Dr. Knak replies that the question of the attitude to be taken toward Christianity is no longer the same as the question of the attitude to be taken toward missions. "The reality with which colonial policy has to deal in this report is not the mission stations or the missionaries, but the indigenous Christian communities and the growing younger churches."

* * *

French Church Leaders Cannot Travel

The most difficult problem which faces the French churches is that of maintaining effective contact between the church in the non-occupied and the church in the occupied territory. Thus many parishes in northern France have no pastors, while the number of pastors in non-occupied France is considerably in excess of available places. And it is at the moment impossible to travel from the one region to the other. Many ecclesiastical regions are cut in two by the new demarcation line.

* * *

Youth Situation in France

Plans are now being made for a national youth movement called the "Companions of France," which will include all boys of 13-20 years of age (estimated number 4,000,000). In this movement provision is being made for existing recognized national French youth organizations, such as the Scouts, the Y.M.C.A. and the Y.W.C.A. (not student movements), to continue, provided that they will incorporate in their program of activities the program of the French national youth movement. In any case, all French youth not members of recognized youth organizations must join the "Companions of France." For all youth 21 years of age and over, there will be a movement called "Youth and the Country" (*Jeunesse et la Patrie*). Youths will be gathered into camps of from 2,000 to 4,000, and then these camps will be subdivided into smaller working groups. It is estimated that there will be 30 or 31 such camps. In each camp the government has made provision for two Roman Catholic chaplains, and there will also be one or two Protestant chaplains paid by the state. Youth work will have a threefold objective: civic, religious and physical. A "Charter of Youth" is being worked out just now. The government is already calling into service for leadership in the youth organization many of the most competent leaders of the various Christian organizations, both Protestant and Catholic.

* * *

Belgium Suffers From Isolation

A letter from a Belgian pastor gives a picture of the life of the churches in that country today: "We are living on and patiently waiting for the end of the storm that has descended upon our country. All our pastors, with few exceptions, are at their posts and caring for their congregations, which are reconstituting themselves after the disordered evacuation and the

New Reading for Fall and Winter

Is the Kingdom of God Realism?

E. STANLEY JONES

Impressively, convincingly, and with a simplicity which has its own power and a conviction which comes out of living experience, this book unfolds the consummate realism of the Kingdom of God. The study proposes and answers certain tremendous questions—as, Does sin cost God anything? Is the Kingdom of God in the minute as well as in the magnificent? What is conversion? How far can lies go in this world? How far can a good man's life fail? Here is a book not to be missed, for it shows the way out of disrupted human living into harmony, peace, effectiveness. \$2

Jesus Christ the Same

JAMES MOFFATT

This powerful affirmation of truths about which Christians have always been sure bases its exalted Christology upon the relevant evidence for Jesus' divine humanity. "Here is as powerful an apologetic for the traditional Christian faith as has come from the pen of the modern scholar in a good many years."—Dr. Nolan B. Harmon, Jr. \$2

How Came the Bible?

EDGAR J. GOODSPEED

How sixty-six books by many different authors, written over a period of fully a thousand years in at least two different languages, have come to us of the twentieth century in one volume, the Bible, is an entrancing story. Dr. Goodspeed, famed scholar and translator of the New Testament, here tells it clearly and concisely for the ordinary Christian who would know "how came the Bible." \$1.50

Faith is the Answer

SMILEY BLANTON and NORMAN VINCENT PEALE

Here a distinguished psychiatrist and one of the noted preachers of our time show FAITH to be the answer to your problems and the problems of those who "lean" upon you as pastor and counselor.

The Chapters: THE POWER OF FAITH. THE HIDDEN ENERGIES OF THE MIND. FEAR, WORRY, AND ANXIETY. CONSCIENCE AND THE SENSE OF GUILT. SELF-CRITICISM, FAILURE, AND SUCCESS. GRIEF AND SORROW. THE COMPANY OF THE LONELY. LOVE AND MARRIAGE. THE FAITH THAT HEALS. \$2

The Voice of Books

J. V. MOLDENHAWER

In these fascinating and stimulating pages one of America's foremost ministers reveals the strength and inspiration, as well as the pleasure, to be gained from the high-souled men who have recorded their views of man and God for all time in the world's great literature. Every preacher should feel himself better prepared to fill a pulpit when he has taken to heart the thoughts of the final essay, "On Books and Preaching," in which is revealed the power for effective utterance which may come through wide reading. \$1.75

These Three Alone

FRED TAYLOR WILSON

"Its underlying philosophy, its idealism, and its outlook on life are thoroughly sound."—Dr. O. C. Carmichael, Chancellor Vanderbilt University.

The title is inspired by Tennyson's lines, "Self-Reverence, Self-Knowledge, Self-Control, *These Three Alone* lead life to sovereign power." The theme is brilliantly developed under the three main parts: KNOW THYSELF—CONTROL THYSELF—GIVE THYSELF. \$1.50

A Voice in the Wilderness

ROY L. SMITH

Calling out of the shadows the strange and mysterious figure of John the Baptist, this biographic study endows with fresh life one who, playing the thankless role of the forerunner, had no contemporary biographer and who spoke of himself merely as "a voice in the wilderness." This is a book rich in preaching and teaching materials. \$2

Let the Church Be the Church

ELMER GEORGE HOMRIGHAUSEN

"Ten sermons . . . summons to the vital forces of Christianity in all the churches to accept the good news of the New Testament . . . and a worthwhile study of the manner in which the Church can in truth 'be the Church.'"—*Religious Book Club Bulletin*.

The Chapters: LET THE CHURCH BE THE CHURCH. CHRISTIANITY'S MANIFESTO. THE GOD MEN WORSHIP. SHOULD WE LOOK FOR ANOTHER CHRIST? THE ETERNAL CROSS. MY CHURCH, MAN—FOR BETTER OR WORSE! CHRIST, THE CHURCH, AND HISTORY. JESUS CHRIST IS OUR RELIGION. BECAUSE OF OUR UNBELIEF. \$2

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mobilization of youth. All the members of my little church have come back, except for three soldiers who have been made prisoners of war and one soldier and one civilian who have been killed. For a congregation of about 200 adults these losses are relatively slight, though they are not slight for those who have to bear the sad weight of them.

"We are suffering from an immense isolation; we read no newspapers, and receive few letters from outside. Nothing comes which could really uplift and encourage us. No holidays for us, after a year which has held so many shocks and been troubled by such varied emotions. Life is rather calm here just now, although it is materially difficult. The food restrictions are making themselves felt more and more. I think of the great task that awaits us after the return of peace. How many wounds there will be to heal, how many hatreds to stifle, how many rancors to con-

sume, how much brotherly love to inspire in people! I do not despair, however, of managing to do all this, in a spirit of dignity and respect for the legitimate griefs of everybody."

And So Forth

A leader of Christian youth work in Riga writes: "It seems that the time of purification of the church and Christian life is going to begin among us again. It was painful to see that in the very first days after the great change of government, many who were known as church people suddenly began to try to wipe everything connected with the church and Christian observance out of their lives, simply because of their fear of men! And yet, in the midst of so much that is discouraging, it is a joy to see that many people seem to have developed a heightened consciousness of Christianity."

DENZIL G. M. PATRICK.

Japan's Churches In Unity Move

State Takes Lead in Merging Protestant Bodies—Anti-Christian Rallies Held—Kagawa Retires

(Correspondence from Japan)

TOKYO, Oct. 5.—Activity within Christian circles during the past month has been largely concerned with recovery from the shock of the anti-British and anti-American agitation which preceded announcement of the Japan-German-Italian military alliance and adjustments within church organizations to meet the conditions imposed by Premier Prince Konoye's "new national structure." Chief among the results desired from these adjustments are the emancipation of all Christian churches and schools from foreign financial aid, the replacement of foreign executives of churches, schools and many other Christian institutions by Japanese leaders, and the amalgamation of all Protestant denominations into one.

Financial Independence Is In Sight

It now seems likely that denominations and mission schools will seek to achieve financial independence as soon as possible after the coming new year. Foreign missionary service in churches, it seems, may be continued indefinitely provided it does not involve administrative control over Japanese organizations. There are indications, however, that Christian schools will be urged to pay salaries of all foreign teachers attached thereto from the beginning of the next school year, April 1, 1941.

Union Plans Move To Completion

All major denominations are holding regular or emergency legislative sessions during the first half of this month. It is expected that at the nation-wide Christian conference on Oct. 17 in Tokyo, in celebration of the 2,600th anniversary of the founding of the empire, a formal declaration will be made for a united Protestant church. It seems altogether unlikely, however, that anything like organic union can be achieved by that time, but commissions will be set up to work out the details. It is presumed that all Protestant denominations and even independent churches will be brought within the desired merger in due course of time. The Roman Catholic and Greek Orthodox communions, it seems, will be permitted to continue their separate existences, though already ten foreign Catholic school heads have been replaced by Japanese, and Archbishop Sergius has given place to Dr. Uchiyoshi Iwasawa, former staff member of the Military College, as prelate of the Orthodox Church.

Anti-Christian Rallies Held

Even while these changes are being made to meet national conditions, anti-Christian rallies are being held, as recently at the Sankaido auditorium in Tokyo, at which the complete elimination of Christianity from Japanese life was advocated. A resolution adopted reads as follows: "All who

A Business Man's Vision of Justice

The Life of Joseph Fels

By MARY FELS

WAR makes this book very timely for thoughtful readers who wish to understand conditions leading up to international conflict.

Mr. Fels worked through committees in a number of European nations; but he concentrated upon Great Britain, promoting movements in which Winston Churchill, the present Prime Minister, has been very active.

One who understands the work of Mr. Fels in Britain is prepared to see why Winston Churchill is called to power only when his country faces an extreme crisis.

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Dr. William S. Abernethy, Calvary Baptist Church, Washington, D. C. (Former president, Northern Baptist Convention) reported

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are interested in Christian institutions in this country are advised to quit them, for Christianity runs radically against the guiding spirit of Japan's national structure." It is clear that fear of espionage is chiefly responsible for these sentiments. That they do not reflect public opinion in general is borne out by the report that the Tokyo meeting was not very well attended, and that perhaps half of those present were curious Christians. * * *

Christians Trim Sails To Storm

Christians are, nevertheless, endeavoring to trim their sails as much as possible to meet the storm. Vernacular papers are now carrying the story of Christian homes which have been prevailed upon to erect god shelves on which to place the sacred objects now so much revered. Again, the Christian Education Association, following the lead of other Christian groups, recently decided to "participate positively in the spiritual and economic development of the [Asiatic] continent." It is also reported that in Tokyo's suburbs a new theological school has been started to train evangelists especially for work among both Chinese and Japanese in the occupied regions of China. Such accommodations to prevailing winds are the stuff of which Japan's current religious history is being made. But whether it will be possible even by these methods to weld into homogeneity such doctrinally and temperamentally diverse groups as Episcopalians, Lutherans, Calvinists, Methodists, Baptists, Quakers, Holiness-ites and Seventh Day Adventists remains to be seen. * * *

Kagawa Chooses Retirement

Kagawa is free; also his right-hand man Ogawa, pastor of the church in which Kagawa was preaching when taken into custody. Their release is reported as unconditional, and Ogawa is back in his pulpit. A deep impression is said to have been made upon Kagawa's inquisitors who are now convinced that he is neither a communist nor a Jehovah's Witness pacifist. Looming large in the charges against him was a quotation from one of his addresses delivered outside Japan and printed without his consent in the Kagawa calendar for 1939. Consequently it has been decided not to issue a 1940 calendar and Dr. Kagawa's friends abroad are asked to regard the situation with sympathy and understanding. He himself has determined he must no longer subject his friends and auditors to suspicion and danger, and will spend the next few months in quiet, writing and studying the problem of tuberculosis from the island of Toyoshima in the Inland sea where he is trying to develop a cooperative Christian sanatorium and colony for tuberculars from all over the empire. * * *

Police Act to 'Clean Out Bad Elements' Among Christians

Daikichiro Tagawa, member of Parliament and head of the Christian Literature Society, who has been undergoing examination for some time by the Osaka gendarmerie, was on Sept. 21 indicted by the district court on charges of spreading unfounded rumors, presumably about conditions in China. He is now ill in Shanghai, it is said, but must soon return to Japan for trial. The recent arrest of many native

pastors and other Christians in Korea has been reported here in only the barest detail. It seems that those taken into custody were almost all, if not all, of the Presbyterian Church which has made a major issue of the shrine problem and refused to conform to Japanese regulations. The police authorities "disclaim intention to interfere with the rightful propagation of the Christian religion," but "hope that this step will clean out the bad elements within Christian circles in Korea and that believers . . . will [hereafter] devote themselves to the service of the country through religion with refreshed consciousness of their being part of the great Japanese nation." It is understood that already many of those arrested have been released, though a large number remain in custody. * * *

Dr. Vories Becomes Japanese Citizen

Dr. W. M. Vories, founder of the Omi Brotherhood, at Omi-Hachiman, near

Kyoto, has taken out Japanese naturalization papers. It is reported by *Japan News-week* that Mrs. Vories has established a branch of the Hitotsuyanagi household, of which she is a member, and that Dr. Vories will take his place in that family. A ceremony announcing his naturalization to the family's ancestors was recently held at the Yahata shrine in Shiga prefecture. T. T. BRUMBAUGH.

Liquor Consumption Reaches New High

During the fiscal year ending July 1, either the liquor traffic "trapped 1,445,337 new customers or else the old customers changed during the year from occasional drinkers to alcoholics," says the W.C.T.U. Government figures on liquor consumption for the fiscal year show that the total drink bill was \$3,316,735,757 for distilled liquors, beers and wines—an increase of \$200,148,628.

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Edwin Lewis is Professor of Systematic Theology and Philosophy of Religion in Drew University. He is the author of *The Faith We Declare*, *A Christian Manifesto*, and other notable books. \$3.00

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Church Discharges Pacifist Minister

Five Minnesotans Refuse to Register—
Clergy Meet with Labor Leaders—
Youth Hit Liquor Ads

(Correspondence from Minnesota)

MINNEAPOLIS, Oct. 22.—Pacifist groups in Minnesota advised their adherents to register for the draft and to take advantage of the proper opportunity later to offer their testimony against war. According to the press, at least five men failed to heed this counsel, including a Hamline University student, two brothers from St. Paul, a professor from Macalester College, and Winslow Wilson, pastor of the Brownsdale and Dexter Methodist churches. There may have been others. Each presented to the draft officials a statement of his position. Mr. Wilson's churches asked him to resign, but it is reported that they may reconsider. The Minneapolis ministers' association endorsed its president's appointment of a committee to counsel conscientious objectors regarding their rights under the law. This committee consists of several of the leading pastors of the city and commands the respect of the general public. A large number of young men availed themselves of this opportunity for counsel.

Clergy Confer With Union Officials

To promote understanding and cooperation between religion and labor, 14 representatives of Protestant, Catholic and Jewish clergy met with the Minneapolis Central Labor Union recently in the first of a series of luncheons. Speakers represented all faiths. A further expression of good will between the church and the workers was the endorsement of the National Christian Mission by the business agents of the union. Morris C. Robinson, chairman of the mission's labor committee, secured numerous appointments for the visiting speakers who received everywhere a courteous hearing.

Community Fund Aided By Churches

The Minneapolis community fund, with three days to go, has raised \$760,000 toward a goal of \$1,288,293. For the first time in many years, the churches at their Sunday morning services launched the campaign with special sermons and with prayers of consecration for all workers present in their congregations. Hitherto, the drive has begun with a huge Sunday afternoon meeting, featuring various secular attractions. The churches welcomed the innovation this year, convinced that a stronger tie between the welfare agencies of the city and themselves will be of mutual benefit.

Noted Religious Leaders Die in Minneapolis

Two well known Minnesota religious leaders died recently. Clair E. Ames, 66, former executive secretary of the Minneapolis church federation and church editor of the *Minneapolis Journal*, began his ministry in Minnesota before the turn

of the century, held pastorates thereafter in New York, Hartford and St. Louis, and returned to this state just after the war. Thomas E. Cullen, noted Catholic priest and civic leader, was pastor of the Church of St. Stephen. He began his ministry in Minnesota in 1901.

Youth Decry Demoralization Created by Liquor Ads

Directors of the Young People's League of the Norwegian Lutheran Church in their annual conference charged that the liquor interests are waging an unfair war against the morals of youth through radio, newspaper, magazine and billboard advertising. "We are alarmed," they declared, "by the widespread increase in drunkenness, not least among young American womanhood. We see the dead and maimed on our streets and highways as a direct result of the liquor evil. Pledges made in pre-repeal days have been flagrantly violated."

And So Forth

St. Paul's Lutheran Church, Minneapolis, A. H. Wilke pastor, has celebrated its 50th anniversary and the Presbyterian Church at St. James, Minn., John Wilson pastor, its 40th anniversary.

More Minneapolitans are registered to vote in the fall election than ever before in history.

Approximately 150 students are enrolled in the 26th season of the Duluth leadership education schools as reported by J. J. Runyan, executive secretary of the Duluth council of churches.

The 75th annual convention of the Universalist Church in Minnesota was held in the Church of the Redeemer, Minneapolis. Speakers included Carl H. Olson, pastor of the host church; Mrs. Holbrook Mulford of Chicago; Harold Deutsch of the faculty of the University of Minnesota, and Horbon Colbert of Rochester, Minn.

Your correspondent has resigned the pastorate of the Judson Memorial Baptist Church, after a ministry of nearly 10 years, to become associate director of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention with headquarters in New York city. He reluctantly leaves a prosperous and united church and an exceptionally happy fellowship in the ministry in this state but looks forward eagerly to his new work.

G. MERRILL LENOX.

Federal Council Issues Pamphlet on Draft Law

"The Conscientious Objector and the Selective Training and Service Act" is the title of a useful leaflet put out by the department of international justice and goodwill of the Federal Council of Churches. It can be obtained by writing the department at 297 Fourth Ave., New York.

Clergy Will Cooperate With Draft Boards

The Tulsa (Okla.) ministerial alliance has named a committee of three ministers to cooperate with local draft boards as a reviewing body in cases of conscientious objectors. The action was taken after the alliance unanimously passed a resolution recognizing the conscientious objector's stand and urging that he confer with his pastor for "aid and counsel."

World Church Is Still Gaining

Survey Shows Growth in Spite of War—New York Meeting Emphasizes the Maintenance of Fellowship

(Special Correspondence from New York)

NEW YORK, Oct. 28.—Last Thursday there were separate meetings of Faith and Order and Life and Work, followed by a merged meeting of what was virtually the American section of the proposed World Council of Churches. The keynote was the statement of A. L. Warnshuis, secretary of the International Missionary Council, who said: "We are demonstrating that we are brothers with the Christians of the world and are proving the reality of the universal gospel of Jesus Christ as it has never been shown before." William Adams Brown presided first over the Life and Work meeting, then over the merged conference.

Henry Smith Leiper, the secretary, presented statements from numerous countries. The British council of the World Alliance for International Friendship through the Churches wrote that in spite of difficulties "the fellowship that unites Christian people in every land remains unbroken." The Church Missionary Society of London reports a gain of £5,000 in funds and that other societies are also continuing their giving near their previous level. From the Baltic a letter reported that "what is happening in the Baltic . . . is aimed at a no less vulnerable point than the heart of European civilization." From France Dr. Leiper brought the word that 27 Protestant ministers have returned to Paris, that two-thirds of the Lutheran churches have been opened, that congregations are now half their former size and increasing, that 25 churches held services on June 30.

Survey Shows Interchurch Gains

He reported that in Germany the Luther Academy assembled 300 people from 18 countries for a conference in August; that Protestantism in Holland has formed a council of churches of the eight largest churches; that most of the Belgian pastors have rejoined their churches, which are gradually emerging after the great disordered evacuation and the mobilization of youth; that in Latvia, when a government favorable to Russia was formed, many church people deserted the church but many others became more loyal than before; that in Rumania the new government had decided to suppress all sects, which will make it particularly difficult for Baptists there; that the French Protestant theological school of Paris is reopening. He announced that in Germany the first definitive steps toward a union of three churches—the Alliance of Free Church Christians, the Free Evangelical Congregations and the Baptists—had been taken. From Korea he read a letter which said: "Quite a wreckage is lying about us. The National Christian Council, the Christian Endeavor Union and the Sunday School Association have been dissolved. The Federal Council of Missions has not met for two years. The Y.M.C.A. and Y.W.C.A. have merged with the same organizations in Japan proper. A movement is on to merge the churches

in the same way. Korean missions and churches are not officially represented as separate units in any international gathering."

Sixty-nine Churches in World Council

Sixty-nine world communions were reported to have taken action to join the World Council of Churches. The most recent additions are the Augustana Synod of the Lutheran Church and the Protestant Episcopal Church of America, the Church of England, and the American Five Year Meeting of Friends. These communions constitute the major membership of the churches of the world except some of the Orthodox churches, which have not acted, and the one large denomination which has acted unfavorably. It was definitely stated that the Geneva office of the World Alliance was not closed. Henri L. Henriod is still the director of the office. W. A. Visser 't Hooft, Hans Schoenfeld, Ruth Woodsmall of the International Y.W.C.A., and Susanne de Dietrich of the World Student Christian Federation are all working out of Geneva from the World Council office. Adolph Keller is also in America.

War Prisoners Number Millions

Roswell Barnes, Tracy Strong and Robert Machie reported on the work with 3,000,000 war prisoners, pointing out that the "ecumenical chaplaincy commission was carrying on service on both sides with the Y.M.C.A. taking the responsibility of caring for the moral and spiritual welfare in the camps." The auxiliary service of the German Evangelical Church has now placed its services more fully at the disposal of the spiritual requirements of the French and British prisoners of war in Germany. Hymnbooks, Bibles and New Testaments have been secured for several camps. Suitable material for services and sermons is regularly sent to competent pastors. German books and hymnals have been shipped to the German camp in Canada.

Tracy Strong, of the "Y" work on behalf of prisoners of war, told a story of a six-week circuit of various prison camps in Europe and Canada. For drama, tragedy, hopelessness and quiet heroism, his story equaled the best that has been written about the civil war in Spain. Five thousand Polish prisoners in Lithuania disappeared from sight when Russia seized the country. Canadian aviators in Germany have become attached to their German visiting chaplain. A Canadian prisoners' camp is in charge of the commander of the S. S. Europa. The speaker carried his hearers along from one poignant incident to another, leaving them stirred and moved.

Orphaned Missions Need Help

Dr. Warnshuis, reporting upon the work of the International Missionary Council, said there were 116 German, Danish, Belgian and French missions cut off from all support. These "orphaned missions" represented 54 Lutheran and other reformed churches. He said the Lutherans in America were raising a fund of \$500,000 to help these centers. "Because of help from the churches and their spirit of cooperation, up to now every call for help has been answered and all of these missions have been maintained."

After Dr. Leiper stated that Kagawa had been unconditionally released and was continuing his duties, Dr. Warnshuis said concerning Japan that "no foreigner can

THE CREED OF CHRIST

by Gerald Heard

That there is still something new and significant to say about the Lord's Prayer is engrossingly demonstrated in this book.

Aldous Huxley, in commenting upon Gerald Heard's earlier book, *Pain, Sex and Time*, wrote: "All men of profound religious insight have been convinced of one thing: that the average, sensual, unregenerate man can transform himself, if he knows how and so desires, into a radically different kind of being."

It is to this problem of altering men, and thereby counterbalancing our otherwise fatally enlarged science of matter, that Mr. Heard addresses himself in this book. In the Lord's Prayer he finds the Ladder to Perfection, the means and ends of the Christian faith, the key to the teachings of Jesus.

Readers of Mr. Heard's earlier books will recall his brilliant analysis of man's evolution, and his concern for continued evolution along the only path still open—the path of psychological and spiritual development. This book is the logical sequel to his earlier studies. For in the person and teaching of Jesus he has found the means by which man can push back the limitations on human development.

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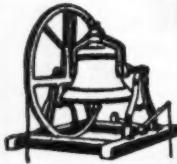
HARPER & BROTHERS

continue to hold any administrative or executive job." This applies to all missionaries. He ended his statement by giving this assurance: "I have no doubt whatever as to the unswerving integrity of the Japanese Christians." Speaking for the Student Christian Federation Robert Machie, general secretary, said that the students in American colleges are raising a fund of \$100,000 "to be divided between the students of Europe and China." The proposed meeting of the first World Council Assembly to be held in 1941 in America was of necessity postponed. A plan for an enlarged meeting of the North American Provisional Committee to be held in the spring or fall of 1941 in Canada was referred with power to the Joint Executive Committee.

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Largest Church Rejects Pastor

Seattle Presbyterians Seek a Premillennialist—Congregationalist to Join Quakers—Peace Forces Active

(Correspondence from Washington)

SEATTLE, Oct. 20.—Not only are the Presbyterians of the northwest interested in what the large First Presbyterian Church, Seattle, does to find a successor to Mark Matthews. All the religious forces of this area are concerned in the choice, for this is the largest Presbyterian Church in America. On Aug. 29, by a vote of 477 to 402, the church rejected the recommendation of the pulpit committee to call Peter Marshall of Washington, D. C. The vote represented a sharp cleavage due to theological beliefs. N. A. Jepson, who opposed Dr. Marshall, indicated to one of the newspapers that the issue was premillennialism versus postmillennialism. "A premillennialist," he explained, "believes the world is getting worse, and that Christ will return to save it. A postmillennialist believes the world must become perfect before Christ returns. Dr. Matthews was a strict premillennialist. We believe Dr. Marshall is not." With the rejection of Dr. Marshall, Lewis H. Evans of the Third Presbyterian Church of Pittsburgh is under consideration. * * *

**Minister Resigns to
Join Quakers**

Edward Wagenknecht, an author and a professor of literature at the University of Washington, has received much publicity during the summer and early fall. Dr.

Wagenknecht is an ordained Congregational minister who has served as minister of youth at the Plymouth Congregational Church of Seattle, and this summer was vacation minister at the University Congregational Church. Active in the peace organizations of the city, he has addressed several anti-war student meetings. Recently he has declared his intention of joining the Friends Church and has tendered his resignation as a member of the Plymouth Church. * * *

**Anti-War Group Gives
Draft Advice**

The Seattle section of the "Keep America Out of War Congress" has completed three months of intensive work. The report indicates 19,000 pieces of peace literature distributed; 3,800 letters, cards, wires and petitions sent to the President; 900 letters urging others to write and wire to Washington; many meetings held and talks given. All of this centered in opposition to the conscription bill. Four out of six of Washington's representatives and one senator voted against it. With the passing of the bill Floyd W. Shmoe, secretary of the local group, announces the establishment of a committee which will maintain an office where legal advice, information and help will be given conscientious objectors. * * *

**Seattle Churches Establish
'Universities of Life'**

For the third season the First Baptist Church, Harold Jenson minister, is launching a "University of Life" program. The past two years have resulted in splendid success in a program of interest groups for young people and adults and fellowship in supper programs. Baron McLean, associate minister, will be dean of the school. The First Methodist Church, Newton Moats minister, is introducing the program this year for the first time. Edwin D. Socolofsky, secretary of the Central Y.M.C.A., will be dean of this school. * * *

And So Forth

World-wide Communion Sunday was generally observed by the churches of the city. Linked to the church loyalty campaign and given wide publicity by the newspapers of the community, the idea of joining with Christians all over the world in the sacrament of the Lord's Supper gripped the imagination of our people.

Dr. Guy Black, field secretary for the National Christian Mission, visited Seattle early in September to launch the church loyalty crusade. Sept. 29 was designated as visitation day. Unfortunately it was also the Sunday which saw the beginning of the Seattle community chest campaign. However, more than 100 churches are reported to have entered into the loyalty crusade.

The Community Chest has established a goal of \$650,483, an increase of \$50,000 over last year; 98 agencies share in the fund. For the first time in several years the campaign was successful last year. It is expected that it will again be successful. RALPH S. CONARD.

**British Catholic
Returns to U. S.**

W. E. Orchard, British Congregationalist convert to Catholicism, has returned to America, where he will lecture this winter.

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Scots Develop Youth Training

Program of Citizenship Training Builds Patriotism—King's Bible Saved—Churches Repair Damage

(Correspondence from Scotland)

EDINBURGH, Oct. 10.—Of all the evils that war brings upon a country not the least is the dislocation of the normal training and education of the young. It has been found that in Scotland, out of 360,000 young people between the ages of 14 and 18 at least 200,000 have had no contact with organized training for citizenship since leaving school. The government has awakened to the danger this implies, and to the responsibility of the state. The national education department, as well as the local city and county educational authorities, have been told that they must regard youth welfare as within their province. Two regional officers have been appointed for boys' work, and two for girls; and in every city and county consultative panels have been formed. Although not directly associated with the church the movement will necessarily be in close touch with church and semi-church organizations. The great need is for leaders in the boys' and girls' clubs which it is proposed to start, and already during the summer over 300 have been trained under church and Y.W.C.A. auspices.

Benares Sinking Costs Teacher's Life

When the Glasgow steamship, City of Benares, carrying evacuee children and adults to Canada was torpedoed recently among those drowned was one whose loss all in Scotland bitterly regret. Miss Ruby I. Grierson, the youngest sister of John Grierson, Scottish documentary film producer, had herself, after a few years' work as a teacher in an Edinburgh school, joined her brother's profession. Keenly interested in social work, she produced films showing up the worst housing conditions in our cities. She also produced an amusing film of the animals at the zoo, and one of life on the West Highland island of Mull. She joined the City of Benares in order to make a film of the voyage for the Canadian government—a film which, it was hoped, would bring cheer to the hearts of the parents whose children were being taken to safety. But the film and Miss Grierson and nearly all the children lie at the bottom of the sea.

King's Bible Saved From Bomb

When the royal chapel at Buckingham palace was bombed much that was very beautiful and very valuable was utterly destroyed. But some treasures had a marvelous escape. Among them was the king's family Bible—a very beautiful volume on the flyleaves of which are recorded the royal births and deaths for generations past. When the raider had passed, a Scots girl who is one of the secretaries at the palace was helping the master of works to search among the debris for anything that might be retrieved. Great was her joy when she

found the Bible absolutely intact and undamaged. "We took it as an omen," she wrote to an aunt in Scotland, "of what is going to survive when the war is over."

Churches Repair Raid Damage

The restrictions imposed by the war have led to a considerable display of ingenuity in devising makeshifts. The need for church extension, for instance, is as urgent as when the war began, but building material is not available at a reasonable cost. Yet church extension has by no means been brought to a standstill. In one new housing area near Glasgow, for example, a good sized shop has been hired and adapted as a place of worship. In another on the outskirts of Edinburgh, what were formerly the cottages of a farm now house the classes of a Sunday school. Many city children last summer had to forego their holiday at the seaside. To compensate in some measure for this loss, in certain districts summer play schools were started at which young children thoroughly enjoyed themselves. If it rained they were kept busy indoors building model houses or acting little plays; when it was fine they joined in organized games in the public parks. These play schools proved not too poor a substitute for the usual holidays. Even housewives, with their food supplies limited in certain directions, have learned to be more versatile in preparing their menus, with the result that their men folk enjoy the variety and notice no deterioration in their diet.

Carrying On in Difficult Times

Those of us who are not built in the heroic mold have almost daily reason to marvel at the deeds of sheer courage of which so many show themselves capable in time of war. One sees continually a growing acceptance of danger as almost normal. I was myself present when an old Scots worthy was giving a lecture to a group of members of the home guard. Before he had finished the sirens sounded an air-raid warning. Some raised their heads to listen, but he rebuked them impatiently with, "Never mind that the noo, I'll be done in a few meenuts"; and he carried on with what he had to say.

GEORGE CARSTAIRS.

C.O. Cards Accepted By Hershey

On Oct. 18, two days after registration, the Selective Service Administration in Washington made public instructions which it said had gone out on Sept. 25 to registration boards that conscientious objectors were to be permitted to write the words, "conscientious objector" on their registration cards if they insisted. "Such notation will not invalidate the card," said the instructions from Col. Hershey. The manner in which this instruction was handled indicates the intention of the draft administration to prevent all possible persons from so registering.

Quakers Join Council Of Churches

The Five Years Meeting of Friends in America, convened in Richmond, Ind., recently, unanimously agreed to accept an invitation to join the World Council of Churches.

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Party Lines Down In Great Britain

Churchill's Election to Head Party Shows Confidence—Times Building Hit—Egypt Seen as Axis Aim

(Correspondence from England)

LONDON, Oct. 15.—The election of Mr. Churchill as leader of the Conservative party does not mean a revival of party politics. On the contrary it is a sign, if such were needed, that his party is entirely with him in his policy which calls for a cessation of party politics, in which none are "for a party but all are for the state." He has been 40 years in Parliament; he has belonged to both the historic parties; he has had his days of honor and years of exile from office. Most of us would have said a few years ago that the chance of his becoming premier was very small indeed. He has always had faith in Providence and a premonition that he was reserved for some high destiny, traveling "with sealed orders." Now he must think that his day has come, but what a day!

Two Great Doctors Die in Week

Last week two men died who in different ways adorned the medical profession. Grenfell of Labrador bore and enriched by his life a great English name, but his was a life in which America and Britain shared and rejoiced. It is good to trace in his life as in so many of his time the strong influence of D. L. Moody. Grenfell found a work for his Lord in which all his powers

could be used, and it is rightly said that in no other life could he have fulfilled himself more richly and freely. The other doctor, not known to the public except to those who had found new hope and life through his skill, was Sir Henry Head. He was a great authority on neurology, and it is recorded that his death came as a result of Parkinson's disease, upon which he was one of the world's greatest authorities. During the last war he gave up his private practice and lived at the London Hospital that he might attend to the soldiers whom he was able to help. He is said by Robert Nichols to have had the fullest and wisest mind he had ever known: "Truly a noble spirit just as wise and calm as kind; a sort of Quaker Prospero." Such men as these we salute and honor. They were servants of the Lord of life and fought against the hosts of death.

London Times Building Struck by Bomb

It is a fact worthy of note that if the *Times* on Saturday last had not told us that its offices on Victoria street had been bombed some days before, we who read the paper would not have known it. The paper came out punctually in spite of the bombs. The attacks by night have continued. A great success for the nazis was registered when the high altar of St. Paul's was destroyed; but if, as the Rome radio says, these attacks are designed to lead us through suffering to repentance, and then, presumably, to revolution, the destruction wrought upon St. Paul's and many other churches has entirely failed. London is steeling itself to endure all that can come, with the hope, not without foundation, that the attacking forces have reached their climax. More than 200 times the sirens have sounded in London. In the northwest

of England as well as in the southwest there are attacks of great intensity. But one who has traveled in this country, as I have during the last week, gains a new outlook. Everywhere there is the deepest concern and sympathy for Londoners; but it comes home to a Londoner, when he travels, how many there are of his fellow countrymen who are not in London, and how many can sleep at night without the sound of guns and with only an occasional siren.

Chief Axis Aim Is Egypt

What the precise aim of the axis powers may be we do not know. But it is not difficult to feel what they wish to create in our minds: bewilderment, distraction, division and dispersal of forces between a multitude of objectives and possible dangers; this much can be discerned, and once it is discerned, it should be possible for us to be on our guard. It is said that we have been found napping before, and we must not be found so now in the Near East. At the moment it is conjectured that both Japan and Germany are bidding high at the Kremlin. The soft-pedaling which was noted in the Japanese speeches after the answer of America to the three-power pact was not surprising, and it is not taken too seriously. It is possible that the chief move now is an attack on Egypt.

Story of Munich Not Yet Told

Mr. Chamberlain has resigned his office of lord president of the council and passed into private life. He offered what he had to give to the service first of his city and afterwards of the commonwealth. If there is criticism, it is not either of his gifts or of his sincere love of his country. It is rather of what are considered his limitations in experience and his failure to take them into account when he entered the perilous region of foreign politics.

At the same time there is a general feeling that the hour has not yet come to tell the full story of "Munich 1939." Everyone agrees that Chamberlain's bold flight to Germany was right in itself. But some say he did not know Hitler, others that he did not know France and some that he did not know himself. On the other hand, it is argued with reason that he acted with the full consent of his cabinet, and that whatever may have been on his mind, his policy saved this country by giving it time. Now it is time for a grateful farewell to a very able public servant. Three Chamberlains have played their part in high politics: Joseph, Austen and Neville. To Joseph it was given to preach imperialism and tariff reform; Austen was the chief author of Locarno; Neville was prime minister in 1940 when the war began. History will judge their policies; it cannot disprove their strength, courage and sincerity.

Air Attack Continues Without Rest

There is little change to report in the attack upon Britain from the air. I could repeat the same story I have told before of suffering and patience and of the noble doings of firemen, first aid workers, wardens and demolition squads. Nor can we forget the price paid. War conditions make it inexpedient to tell abroad the names of

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those who have fallen and where and how they fell, but sometimes names which tell their own story can be read in the "in memoriam" columns of our papers. It will be a great story to be told some day. There has been no relaxation granted to us yet. We hear too of new moves in the Balkans and the Mediterranean. We watch the deployment of forces in the Far East. Yesterday German and Italian troops entered Rumania. We suspect that the invasion of our shores will not be attempted yet. Much happens every day. But there are other hosts massing steadily and ceaselessly.

* * *

And So Forth

The Meeting for Sufferings of the Society of Friends is held this week at Leicester, the first time the Quaker executive has met outside London since 1676.

So many churches have been damaged that already the denominations are raising funds to repair the harm done. Among the buildings hit are Spurgeon's Tabernacle, as well as some of Wren's churches in the city. The Methodists are to raise a £50,000 emergency fund, but their losses are said to be over £200,000. The Congregationalists are said to have lost almost as much. There have been wonderful escapes. St. Martin's, where a thousand take shelter in the crypt, every night has heard bombs fall, but they did no harm.

The government has announced that it cannot take the responsibility of sending more children overseas as things are at present.

Fifty officers and men of the London fire brigade lost their lives in September fighting bomb fires.

It is hoped by Canon Alexander of St. Paul's that in place of the high altar destroyed last week a finer design may be provided. No plan has yet been prepared, but the work of repairing the gap in the cathedral roof is already in hand. The altar was dated 1888.

The sufferings through which the churches are passing reveal an increased measure of fellowship. One example can be indicated of many. In Birmingham the diocesan war emergency committee has issued a hearty welcome to any free churchmen who find themselves displaced to join in the services of the Church of England. "The possibility of a minister and his congregation, when bombed out, using a neighboring Anglican church by agreement with the incumbent is contemplated." For this the permission of the bishop would need to be granted.

EDWARD SHILLITO.

Draft Objectors to Be Sentenced Nov. 6

The eight draft objectors of Union Theological Seminary, New York, pleaded guilty on Oct. 21 to a grand jury indictment for having refused to register. They have been released without bond and are to be sentenced by Judge Clancy on Nov. 6, the day after election day. Their names are William Lovell, 26, of Poughkeepsie, N. Y., president of the student body at the seminary and a graduate of Yale University; David Dellinger, 25, of Wakefield, Mass., also a Yale graduate; George M. Houser, 24, of Denver, University of Denver; Joseph Bevilacqua, 24, of Buffalo, Tufts College; Meredith Dallas, 23, of Grosse Pointe,

Mich., Albion College; Don Benedict, 23, of Newark, Albion College; Richard J. Wichlei, 23, of Binghamton, N. Y., Syracuse University, and Howard E. Spragg, 23, of Malden, Mass., Tufts College. As divinity students, they would have been exempt from service under the draft act.

Militarism Committee Succumbs to Draft

The Committee on Militarism in Education, 2929 Broadway, New York city, is the first peace organization to succumb as a casualty to conscription. Its officers have decided that its message, while still needed in education, is now so overshadowed by

the peacetime draft law that it is impossible to continue. The committee has since 1925 opposed the extension of compulsory training in colleges and high schools. Among its principal supporters were W. H. Kilpatrick, Oswald Garrison Villard, John Nevin Sayre and George A. Coe. Edwin C. Johnson was its secretary.

German Free Churches Discuss Merger

A proposed amalgamation of all German free churches was recently discussed at Solingen, it was reported at Amsterdam. The merger would combine the Union of Free Christian Churches, the Baptists and



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the Free Christian Society, representing the three largest groups of free churches. It was pointed out that all former German states like Prussia, Bavaria and Saxony are supporting three church groupings: the formal evangelical state church, the Roman Catholic Church and all other Protestant bodies. These last would come under the provisions of the proposed union.

Congregationalists Accept Pacifists And Non-Pacifists

Calling attention to the division of opinion among Christians on issues involved in the present war, the Western New York Association of Congregational-Christian Churches urged its churches and ministers to "recognize the validity of both pacifist and non-pacifist positions."

Quaker Volunteers From Many Schools

The Peace Volunteer program of the Quakers last summer sent out 119 selected students from 55 colleges and 16 religious bodies, including Catholic and Jewish.

Faith of the Free

A volume in honor of EDWARD SCRIBNER AMES and in celebration of his 40-year pastorate with the University Church of Disciples, Chicago.

Winfred Ernest Garrison, Editor

Twenty-three present and former members of this church have written this book to tell, from their several points of view, what it means for a religious value to be 'always also some other kind of value' and for religion to be 'as intelligent as science, as inspiring as art, as vital as the day's work.' \$2.50

Theology and Modern Life

Essays in Honor of
HARRIS FRANKLIN RALL
Edited by Paul A. Schilp

This volume is a testimonial in honor of a triple anniversary of Dr. Rall, who this year completes 40 years in the Methodist ministry, 30 years as theologian, and 25 years as professor of systematic theology at Garrett Biblical Institute.

Contributions by E. W. Lyman, E. F. Tittle, F. C. Grant, E. S. Brightman, F. J. McConnell, C. C. McCown, Shailer Mathews, S. S. Cohon, A. C. Knudson and Irl G. Whitchurch.

These contributors, all of them colleagues or former students of Dr. Rall, deal with various aspects of the interpretation of Christianity. \$2.50

—Willett, Clark

End of Church Colleges Is Seen

Wishart Predicts Doom in 25 Years—
Ministers Pray on 'R-Day'—Hiram
Installs New President

(Correspondence from Northern Ohio)

CLEVELAND, Oct. 23.—Unless greater financial support is assured soon, independent church colleges are doomed either to go out of existence or to be taken over by the state within 25 years. This was the warning sounded here last week by President Charles F. Wishart of the College of Wooster, who spoke at a dinner celebrating Wooster's 70th anniversary and 150 years of service by the Presbyterian Board of Christian Education. With dwindling resources and decreasing enrollments many of Ohio's 60 church colleges face a gloomy future. Yet it is not too much to say that they have acted as a balance wheel against complete control of education by the state. Present at the dinner with Dr. Wishart were two illustrious alumni of Wooster—Dr. Arthur H. Compton, professor of physics at the University of Chicago, and Dr. Wilson M. Compton, secretary and general manager of the National Lumber Manufacturers' Association. Both stressed the importance of liberal education grounded in the ideals and objectives of religion.

Record Church Attendance On Communion Sunday

World-wide Communion Sunday on Oct. 6 was probably the most wholesome ecumenical experience Cleveland churches have had. With few exceptions clergy and their congregations fell in line wholeheartedly with the suggestions of the Cleveland Christian-Mission Committee. Church families were visited during the preceding week. In most cases sanctuaries were filled to overflowing on Sunday morning. In several instances two services of holy communion were necessary. The program of the mission committee called for a special emphasis in worship each Sunday until Jan. 1. Indications are that the majority of churches will use these in preparation for the visit of the National Mission team in February.

Van Kirk Asks Tolerance And Penitence

More than 60 churchwomen heard a plea for humility, tolerance and defense of civil and religious liberties by Dr. Walter W. Van Kirk, secretary of the department of international goodwill of the Federal Council of Churches and radio news reporter, in First Methodist Church Monday. Dr. Van Kirk spoke in the annual "Federation Day" program of the Cleveland council of churchwomen. He warned that Christians must acknowledge a share in creating present world conditions, that avoidance of abuses of minority groups is a spiritual imperative, and that the church must continue to accept responsibility as defender of the rights of conscience. Group discussions on missions, social planning and world affairs were directed toward the building of a practical year's program for

the council, which is the women's department of the Cleveland church federation.

Ministers Pray On Registration Day

At noon on Oct. 16, 43 Greater Cleveland ministers signed a call to a "service of penitence" for the failures of religious leadership to prevent the conditions which have brought about the national conscription act. The one-hour service was led by Edwin McNeill Poteat, with a gathering slightly in excess of 100 persons. Pressures based upon contrasted attitudes of Protestant clergymen toward the war, reported a month ago, have died out almost as suddenly as they developed. Some objections were raised to the board to assist conscientious objectors, headed also by Dr. Poteat, but these have disappeared with the explanation that this assistance was intended to be a form of ministry to young men whose status was recognized under the law. Several non-pacifist ministers have offered their services to the board.

Sees Totalitarian Trends In America

The largest Protestant mass religious service in Cleveland each year is that of the Missouri Synod Lutherans on Reformation Sunday. The perennial speaker is Walter A. Maier of St. Louis, radio preacher on the national "Lutheran Hour." More than 8,000 persons greeted Dr. Maier Sunday, when he asked Lutherans unitedly to oppose totalitarian tendencies in America.

Calling attention to the growth of non-church population in the United States as "rebellion against God," to racial antipathies and practices against Indians, Negroes and Jews, and to boss-ridden politics, Dr. Maier asserted that these were evils to be associated with the beginnings of totalitarianism. The implication that these evils are to be compared with the practices of European dictatorships was denounced as "unfounded criticism" on the editorial page of the *Plain Dealer* the following morning.

And So Forth

More than 70 colleges and universities participated in the installation ceremony for Paul H. Fall as tenth president of Hiram College on Oct. 4.

The 50th anniversary of the Swedish Congregational Church is being observed this week. Eric L. Danielson has recently begun his pastorate in this church.

Harry W. Baumer, minister at Eighth Evangelical and Reformed Church, is the new president of the Ohio Society of Christian Endeavor.

Robert Earl Slaughter, assistant minister at Immanuel Baptist Church, Rochester, N. Y., has accepted a call to the pulpit of the East Cleveland Baptist Church.

Samuel H. Cassell, Jr., formerly of Lansdale, Pa., has assumed the pastorate of Fairview Community Baptist Church.

William G. Wright, formerly rector of Trinity Episcopal Church, Wethersfield, Conn., is the new curate at St. Paul's Episcopal Church, Cleveland Heights.

Gordon H. Anderson of Indianapolis has been formally installed in the pastorate of the Swedish Baptist Church.

Horace C. Greensmith of Southington, Conn., will become minister of Olmsted Falls Community Church on Nov. 1.

O. M. WALTON.

Church Leads In City's Pageant

Presbyterians Dramatize Event of 1790
—Ohio Group Counsels C.O.'s—
Women Hit Drinking

(Correspondence from Southern Ohio)

CINCINNATI, Oct. 25.—Four thousand Cincinnatians have just witnessed an historical pageant, "Faith of Our Fathers," which depicted the founding of the first church in the settlement which was to be their city. The pageant was a part of the sesquicentennial celebration of Presbyterians in this area. The celebration began last week when attorney Harley Hamilton rode into the city on horseback, re-enacting the historic incident of David Rice, pioneer preacher, entering the settlement in October, 1790. Dressed in the attire of 150 years ago, he was met by citizens of the community. This time, however, he was greeted also by the mayor and given the key to the city.

Pageant Re-Enacts Scene of 1790

The pageant was an outstanding production. A cast of 300, together with a chorus of 200, made vivid the scenes of yesterday and re-enacted outstanding episodes in the life of the church in its march across the years. There was a communion service at which elders "fenced" the table, refusing to permit those whom they judged to be unworthy to partake of the sacrament. The founding of Lane Seminary was portrayed, as were the tensions within the church during the Civil War period. Lyman Beecher, Joshua Wilson, Henry Ward Beecher and Harriet Beecher Stowe all walked again across the stage.

Drinking Women Denounced by W.C.T.U. Convention

The Ohio W.C.T.U. sent an advance committee to take a census of eating places in the city in order that they might post for their convention delegates a list of "dry" restaurants. About 800 delegates attended this state convention. They heard speakers term the drinking woman "a new and unwelcome citizen" who ought to be called "Jane Barleycorn," a member of the family of John Barleycorn. An auto with a drinking driver at the wheel was classified as a "slaughtermobile." Their national president, Mrs. Ida B. Wise Smith, told them that there are now in America "two saloons for every church and five saloons for every three schools." "For every two dollars which we in America spend for education," she said, "we are spending three dollars for liquor."

Ohio Organizes State Group To Counsel C.O.'s

At a recent meeting, the Ohio Christian Committee on Conscientious Objectors adopted its statement of policy and function. The purpose of the committee is "to give counsel and help to those who 'by reason of religious training and belief are conscientiously opposed to participation in war in any form.'" It conceives its function as threefold: to aid in the establishment of

local committees; to get into touch with isolated conscientious objectors not covered by local committees; to serve as a clearing house for local committees and denominational groups." Bishop Paul Jones of Yellow Springs is chairman of this committee.

Minority Parties Fail To Make Ballot

No minority party was able to take the hurdle necessary to have its candidates on the Ohio ballot. Prohibitionists, Socialists, Socialist-Laborites and Communists all spent months circulating petitions, but none was able to obtain the 23,500 valid signatures required for a place on the ballot. Communists and Socialists both had signatures far in excess of that number, but many names were deleted when the petitions were checked.

And So Forth

The people of the Broad Street Presbyterian Church in Columbus are waiting eagerly for their new minister, Ganse Little, who comes from the Covenant-Central Presbyterian Church, Williamsport, Pa. He succeeds Harry E. Cotton, who went this fall to the presidency of Presbyterian Theological Seminary.

Northminster Presbyterian Church in Columbus, a church in the university area, has called John Gray Rhind to be its pastor. Dr. Rhind has been serving the First Presbyterian Church of Covington, Ky.

Cincinnatians regret to lose Goodrich Gates who has done three effective years of work as associate secretary of the council of churches. He has been a stimulus to religious education in this area, has been active in many community programs, and has

preached in many Cincinnati pulpits. He now resigns to accept the position of field representative of the Presbyterian Board of Christian Education in the Chicago area.

BRUCE B. MAGUIRE.

Student Christian Movement Meets Under Difficulties

The Student Christian Movement has recently been dissolved in Latvia. Wartime difficulties were not enough to prevent it from holding conferences in Holland, Britain, France, Germany, Hungary, Bulgaria, Japan, China and a number of other less disturbed countries.

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- The Dilemma of the Good Man
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MARK A. DAWBER, Secretary Home Missions Council
- Thanksgiving at Midnight
HAROLD L. LUNGER, Austin Boul. Christian Church, Oak Park
- Preacher in the Pew (Preacher Problem article)
ANSLEY C. MOORE, Memorial Presbyterian Church, Clearwater, Fla.
- The Pastoral Prayer is by Richard K. Morton, Congregational Church, Edge-wood, R. I.
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Eastern Political Campaign Bitter

Candidates Draw Great Crowds—Grenfell Funeral in Boston—Bertrand Russell to Harvard

(Correspondence from New England)

BOSTON, Oct. 16.—The political event of the month in our section has been the tour of the Republican candidate. Wendell Willkie has drawn immense crowds, though evidently not all in the crowds are his supporters. The newspaper reports of his progress have rivaled war news on the front page. Hundreds of thousands have seen him and millions, including radio listeners, have heard him. He has proved himself a vigorous critic of the administration's weak points. The secretary of a minor party says: "This is the most bitter conflict between the major parties which I recall." A member of the Republican preliminary platform committee calls it "an intense campaign. The minor parties will hardly get enough votes to retain their place in the ballot." Naturally prejudice is strongest against the Communists. But they secured sufficient signatures in Rhode Island and Vermont, while other groups, except the Prohibitionists in Rhode Island, failed. All four parties were restored to the ballot by the superior court of Massachusetts. The minor groups can say: "Fellow citizens, in the last 20 years you have given unprecedented majorities first to one party and then to the other, and what problem have you solved?"

Grenfell's 'Empire of Compassion'

On Oct. 9, at Charlotte, Vt., Sir Wilfred T. Grenfell, after a game of croquet, while resting for dinner, "fell asleep" at the age of 75. His funeral was held in Trinity Church, Boston. The *Herald* said: "He did more than any other individual for the spiritual and physical needs of Esquimos, Indians and fishermen of Labrador and northern Newfoundland." But his influence was not limited to them. "Uncle Dudley," in the *Globe*, wrote: "A world distraught by the terrors and cruelties of war can ill afford to lose the builder of an empire of compassion! The young man had been born to prosperity. His education was all that an English lad could ask. In professional studies he stood well. Then something happened. There is a story of his dropping in at an evangelistic meeting led by Dwight L. Moody. It is certain that the young doctor took a cruise to Labrador. After a few glimpses of the wretchedness of the fisherfolk, ignorant, poverty-stricken, half starved, he knew where he would give his life."

Rhode Island Observes World Communion

The response to the "international spiritual crusade" launched by the Federal Council is illustrated by the announcement in the Providence *Journal* of Oct. 5: "Religious history is being made in Rhode Island as practically every denomination unites in the observance tomorrow of World-wide Communion Sunday." In

promoting this ecumenical effort, Allen E. Claxton, president of the Rhode Island council of churches, declares that it is one of the most promising evidences of church cooperation and essential unity. The plan does not contemplate union services. Each church will call its own members together for communion at a table 25,000 miles long, at which there will be represented many creeds and tongues. The public generally is invited to participate in this "most sacred of church sacraments."

Simultaneously, Roman Catholics were summoned by the Providence *Visitor*, Diocesan organ, to "October devotions."

Bertrand Russell Goes to Harvard

In defiance of criticism and threats of prosecution, Harvard University includes Bertrand Russell as one of its ten distinguished visiting lecturers of the year. Under the William James lectureship, he will deliver six public lectures on "Language and Fact," and conduct a seminar of advanced students in mathematical logic and the evolution of language.

And So Forth

Pedro H. Urena is the Charles Eliot Norton professor of poetry for the year. Harvard thus recognizes "the increasing importance of inter-American understand-

ing." He reports impressive growth in his own country, since the Nazi invasion of the lowlands, of "Accion Argentina, whose key doctrine is friendship for the United States."

Russell H. Stafford, pastor of Old South Church, preached at the Yom Kippur services in Temple Sinai Oct. 12, on the theme: "The Christian Conscience on the Jewish Day of Atonement."

The First Unitarian Church of Providence, on Oct. 13, celebrated the 50th anniversary of the installation of its minister-emeritus, Augustus M. Lord.

W. W. Barker has recently closed a 20-year pastorate of the First Baptist Church, Woonsocket, R. I., and has also completed 40 years in the ministry. He was a member of "The Brotherhood of the Kingdom," which 30 years ago proclaimed the new "social gospel."

E. TALLMADGE ROOT.

Baptist Leader Killed In Airplane Crash

Dr. L. K. Williams, president of the National Baptist Convention and pastor of the Olivet Baptist Church, Chicago, said to be the largest Negro congregation in the country, was killed in an airplane crash in Michigan on Oct. 29. He was flying to address a political rally in Flint. Dr. Williams was one of the vice-chairmen of the Baptist World Alliance.

Current Feature Films

Prepared by Independent Film Scores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.		
Kit Carson (UA) Lynn Bari, Jon Hall	"Western." The famous scout guides a wagon train to California, saves Fremont's army, stays to help free settlers from Mexican rule.	If you insist on historical fact, you'll find this fantastic. But if you want a <i>clean-cut "western"</i> —yelling Indians, lonely scouts, brave women, hand-to-hand fights, fine western scenery—yes. M, Y
Men Against the Sky (RKO) Wendy Barrie, Richard Dix, Kent Taylor	Melodrama. Behind the scenes, discredited pilot has a hand in designing plane. In test flight, loses life, saves plane and sister's romance.	A stupid story, unconvincing, woodenly acted—but there are some thrilling shots of plane designing and manufacture, and of test flights. <i>Mildly interesting.</i> M, Y
Sing, Dance, Plenty Hot (Rep.) Billy Gilbert, Ruth Terry, "Vera Vague"	Farce. Somehow the eccentric owners of a bankrupt orphans' home are persuaded to sponsor a benefit show. Whereupon everyone "goes to town."	A hodge-podge affair, in which everyone tries very hard and very often and very heavily to be funny. <i>So much trying becomes tiring.</i> Y
* Spring Parade (Univ.) R. Cummings, Deanna Durbin, S. Z. Sakall, H. Stephenson	Musical. Peasant girl by accident finds herself in old Vienna, falls in love with a soldier-composer, enlists emperor's help to get him recognized, sings at a court ball.	Fantastic and impossible; but, played in true musical-comedy spirit, it becomes entirely acceptable. Tender, tuneful, lighthearted, good-humored. <i>Delightful.</i> M, Y, C
World in Flames (Par.)	Composite of newsreels made on the spot as events of past decade culminating in today's military catastrophe transpired.	Moral: prepare, lest, like these unprepared nations, we too succumb to the axis. Does not go behind events to causes. <i>Propaganda, but reshewing of events interesting.</i> M
Wyoming (MGM) Wallace Beery, Leo Carrillo, Marjorie Main, A. Rutherford	"Western." Beery as bandit who avenges benefactor, helps cattlemen fight against exploiters, is excused by General Custer.	Beautiful western scenery. A regrettable plethora of casual killing, and Beery makes bandit role entirely sympathetic. <i>Tedious for any but dyed-in-the-wool "western" or Beery fans.</i> M, Y

BEST CURRENT FILMS

For Family: The Adventures of Chico, The Biscuit Eater, The Howards of Virginia, Knute Rockne—All American, Young People, Young Tom Edison.
For Mature Audience: All This and Heaven Too, Brigham Young—Frontiersman, Christmas in July, Dr. Kildare Goes Home, Edison the Man, The Fight for Life, The Great McGinty, The Mortal Storm, Pride and Prejudice, Our Town, The Sea Hawk, Three Faces West.

Recent Books of Permanent Value

Acts of the Apostles

In Present-Day Preaching
By Halford E. Luccock

In this book the Apostolic Age walks again and preaches a gospel that is good news for a world that is full of bad news.
Christian-Evangelist

Reading Luccock's *Acts* is like passing through an art gallery, for new thoughts and new interpretations leap at one from every page.
Garrett Tower

Few men have Luccock's unique ability to interpret Bible events in contemporary terms.
Christian Advocate

Makes the Book of Acts come alive. The titles themselves stimulate thought.
Chicago Seminary Register

Always the emphasis is upon the present, the application of Christian truth to the errors and heresies of our time.
The Presbyterian

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The Preparation and Delivery of Sermons

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